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**TWENTY-SECOND ANNUAL REPORT**

OF THE

**DIRECTORS**

OF

**THE NEW-YORK INSTITUTION FOR THE INSTRUCTION**

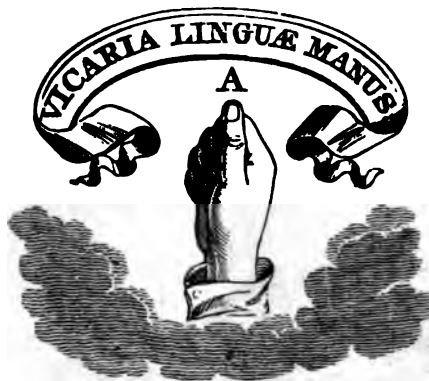
OF THE

**DEAF AND DUMB;**

TO THE

**LEGISLATURE OF THE STATE OF NEW-YORK,**

**FOR THE YEAR 1840.**



**NEW-YORK:**

**PRESS OF MAHLON DAY & CO. 374. PEARL-STREET.  
JAMES EGBERT, PRINTER.**

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## TWENTY-SECOND ANNUAL REPORT.

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THE Board of Directors of the New-York Institution for the Instruction of the Deaf and Dumb, submit to the Legislature a record of their doings, and the condition of the Institution under their care, for the year eighteen hundred and forty, being their twenty-second annual report.

The number of pupils returned to the last Legislature was one hundred and sixty-nine. During the year thirty-five have been admitted, and fifty-two have left. The whole number remaining in the Institution, embraced in the catalogue of the present year, is one hundred and fifty-two.

The receipts from the first day of January to the thirty-first day of December eighteen hundred and forty, inclusive, as will appear from the treasurer's account, amount to thirty-one thousand one hundred and seventy dollars and twenty-eight cents, and the drafts upon the treasury for the same period, to twenty-five thousand one hundred and eighteen dollars and sixty-four cents; leaving a balance in the treasury of six thousand fifty-one dollars and sixty-four cents.

The Board are happy to state, that the inmates of the establishment have enjoyed, during the year, almost an entire exemption from the visitations of epidemic and other diseases. To the regular succession of study, relaxation and labor, together with the attention paid to food, cleanliness and rest, may be ascribed, as secondary causes, the prevalence of uninter-

rupted health. We regret to record the death of an interesting lad, thirteen years of age, the result of accident which no sagacity could foresee and no precaution prevent.

In addition to the daily visits of the attending physician, the pupils have had the benefit, in dental surgery, of the science and skill of Dr. Hawes, of No. 8, Park Place. His operations upon the teeth have given relief to many of them, and the Board would here tender to this gentleman their grateful acknowledgments, for the benevolence of heart which prompted this offer of professional services, and the cheerful assiduity which has met their weekly calls upon his attention, for the period of three years, unrequited, except by the inward satisfaction which attends benevolent action, and by the gratitude of those whom his generosity has relieved.

The department of manual labor continues to receive the same attention as heretofore. The branches taught are cabinet-making, shoe-making, tailoring, book-binding and gardening. Owing to the short time spent in daily labor, and the extreme youth of most of the pupils, none of the trades except those of book binding and tailoring meet the expense of carrying them on. The cabinet shop has been almost wholly occupied in the small repairs incidental to such an establishment, such as the setting of glass, the construction of garden fixtures, the mending of furniture and tools, and the building of fences, which have not been charged to any account. From the necessity, or the inclination of parents, requiring the wants of their children to be supplied on the premises, the operations of the tailor's and shoe-maker's shops are confined, almost wholly, to the making of clothes and shoes for the pupils. In a separate paper, annexed to this report, will be found a statement, relative to the income and amount of work done by each branch.

The object contemplated in establishing trades is not one of pecuniary profit, nor is it expected that in the short intervals of time devoted to their acquisition, mere boys can make the im-

provement and acquire the skill of those who are older, and who make it the chief end of pursuit. The most that is designed, is to turn the activity peculiar to children to a purpose useful to themselves ; to keep them from scenes of mischief and danger ; to form habits of order and industry ; and enable them, when they leave the Institution, with some slight additional instruction in their respective trades, to minister to their own wants in after life. It would be pleasing could the earnings of the shops meet their expenses, but under existing circumstances, and they are not likely to change, there is no ground for such an expectation. The trifling income from them has no collateral application, but is paid into the treasury like every other branch of revenue, and appropriated to the general purposes of the Institution.

The liberality of the provision, made by the Legislature for the education of the deaf and dumb, has been acknowledged in former reports. The large class of pupils that took their leave of us at the close of the academical year in July, was a happy illustration of the wisdom of such provision. They had enjoyed the privileges of instruction to the fullest extent authorized by law, and, as a class, had made higher attainments than any other whom it has been our happiness to send forth into the bosom of society. We are particularly gratified at this result, for it will remove doubt, even in the minds of the most sceptical, of the practicability of imparting a correct knowledge of alphabetic language to this class of persons ; they will honor the Institution and the State whose bounty they have enjoyed, and can be referred to as living examples of the value of that system of education, which has raised them from degradation to the dignity of thinking and rational beings.

The annual examination of the classes was held, at the close of the term, in presence of the Board, the Superintendent of Common Schools and such gentlemen as he had invited to accompany him. The examination was under the direction of

the Superintendent, who, in his official capacity, is charged with the duty of visiting the Institution, and making a report thereon to the Legislature. This officer was furnished by the Principal with a statement of the number of classes under instruction ; the number and names of the pupils in each class, distinguishing the males from the females ; the standing of the classes ; the subjects taught and illustrations of the method pursued ; the ground passed over ; and the names of the teachers. The examination was continued through the whole day, at the close of which, the Superintendent made an address which was communicated to the whole school assembled in the chapel, through the medium of the sign-language, by the Principal, after which premiums, procured at his own expense, were distributed by the Superintendent to such of the State beneficiaries, in each class, as had distinguished themselves by their scholarship and good conduct. The exercises of the day were concluded with the ceremony of giving, to those of the retiring class who had passed through the entire period of instruction, a handsome certificate to that effect, signed by the President and Principal. The character of the exercises was one of deep interest and solemnity, and, by those who participated in them, will never be forgotten.

Without intending to treat of those topics which more appropriately fall within the province of the Superintendent, the Board, nevertheless, deem it not improper to express their approbation of the manner in which the internal affairs of the Institution have been administered, the nature of the instruction given and the improvement of the pupils.

In regard to the art of instructing the deaf and dumb, it is our happiness to have come upon the stage at a time when the old prejudices, which, to such a degree impeded the progress of our predecessors are, for the most part, broken down. Schools are no longer marshalled against schools in hostile array ; instructor no longer throws down the glove to instructor, with a

determination to do battle to the last, in defence of partial views, or one-sided theories. All are content to meet upon a common ground, for mutual instruction and mutual encouragement. The single object of all instructors of modern times, is the discovery of truth ; and all alike seem ready to abandon, with cheerfulness, any doctrines however favorite, provided they be shown to rest upon untenable grounds. It is this which animates the breast of every philanthropic laborer, in this most useful and most delightful field of effort, to new exertions for the improvement of his art ; and fills him with hope that the future has much yet in store for the benefit of those to whose interests he has devoted himself, of which even in our own times we may in some degree reap the benefit, and of which those who are to come after us, will enjoy a full and fruitful harvest. As an evidence of the prevalence of this spirit, it is not a little interesting to observe, how, from time to time, methods of instruction, once regarded as irreconcilably hostile, have become united within the walls of a single institution ; and how, in other instances, schools have passed over from one of these methods to another, in proportion as their conductors have become persuaded of the errors of their previous course.

It is but a few years since we were accustomed to hear of two great antagonistic systems of instruction, distinguished in this country by the epithets, French and English. Were we to retrace, a little, the history of the art, there might arise a question how far these epithets were distinctive or proper. It is well known that the one first named was one which proposed to teach language as written only ; while the other aimed chiefly to enable the deaf-mute to articulate like those who hear, and to comprehend spoken words from the movements of the lips of others. If methods are to be named from the countries which gave them birth, then that which is called the English, might, with greater propriety, be distinguished as the Spanish ; since it was in Spain that Ponce first produced articulating pupils, in



the very infancy of the art. In like manner the French might be called the English, since language without articulation was taught, or the theory of so teaching it was discussed in England a full century before France had produced an instructor, or a work upon this interesting art. The method called the English passed also into Holland and into Germany ; finding in the former country the most zealous and enthusiastic of the advocates by whom its principles have ever been maintained, and firmly establishing itself in the latter, long before its revival in that, which seems, with us, to have given it a name. In regard to the French method, however, if we restrict the appellation to that species of practice which originated with De L' Epée, and received its development at the hands of his successor, there may be less reason than in the other case, to object to the name. It is but one only of several methods, all having a common end, to wit, to teach language only under a visible form.

Without, for the present, attempting to distinguish between these several methods last alluded to, or to designate any one among them, as possessing, either in a philosophical or a practical view, any advantages over the others, but judging of all alike, by the end at which they aim, it is proposed, in the spirit of which we have already made mention, to examine, a little in detail, the considerations which bear upon the relative merit of the plan of teaching articulation and that which confines itself entirely to written language. In doing this, it is by no means necessary that we should pronounce the condemnation of either, since to neither are we opposed, in cases to which, from peculiar circumstances they may seem peculiarly adapted. The object of the inquiry is, rather to distinguish what may be these circumstances, which give, in some instances, a fitness to one of the methods, which the other may possess for those in a less eminent degree. Were we to pursue the investigation with any other object, we should go back to the ranks of controversialists, by whom, even less than a half century since, the true phi-

losophy of our art was involved in a maze of uncertainty and confusion.

We need not hesitate to state, therefore, in the outset, that we ourselves in common with many others more able than we can pretend to be, have heretofore avowed the conviction that there are many cases in which it is easily practicable, and therefore desirable that articulation should be cultivated ; while, for the most part, we have in our practice, taught language under a visible form. We have avowed, and see no reason to withdraw the avowal, that it seems to us by no means impracticable, in the same institution, to unite, for different classes of persons, the advantages of both methods. Their antagonistical character, no longer for us, seems of necessity to exclude either from the institution in which the other is at the same time vigorously practised.

Let us first, then, for a moment, give our attention to the advantages which may accrue, from giving to deaf-mutes the power to articulate like their more favored fellow-men ; and, in turn, to read upon the lips of those with whom they converse, the words which are addressed to them.

Considering the painful privation under which a human being must labor, cut off from all means of intercourse with others, through the channel of sound, we need hardly say, that whatever tends to alleviate this misfortune deserves our most careful attention. It is calamity enough, even supposing ourselves perfectly successful in imparting this proposed control of the voice, and this faculty of distinguishing motions so almost imperceptible as those of the lips, that still our pupils are insensible to all those pleasures which flow in upon the soul through the ear. It is calamity enough that [all the sweet sounds of nature, all the charms of melody and harmony, the soft and soothing words of friendship, and the tender tones of sympathy in suffering, must still remain forever unknown, and forever unenjoyed by the objects of our solicitude. Yet though the

delights of which this sense is a medium are hopelessly unattainable for them, still, if we can enable them to avail themselves of its highest uses in the business of life, we place them on an immeasurable eminence above those who have no resource for the expression of their thoughts but the tardy pen, and who are often thrown into situations where even that seems next to useless.

The *rapidity* of speech is one of the prominent advantages of this mode of communication. It enables the possessor of the faculty to compress much into a space of time so brief, as to multiply beyond calculation the sources of information presented in the daily intercourse of life. This, to the deaf-mute, is an advantage which need not be enlarged upon. The school, to him, is far from being the sole arena of his education. The world must be his school, and his lifetime the duration of his instruction. This, indeed, is true of all ; and it would not be named here, but for the fact that for this class of persons, it is so, to a degree beyond any comparison greater than it can be for any other. But in another respect this despatch is of the highest importance. There occur moments when time is indeed worth more than gold ; moments when delay is full of danger, or attended with serious inconvenience or injury ; when communications of the greatest importance must, if made at all, be made almost instantaneously. Writing can rarely fulfil, on such occasions, the promise of speech.

It is another advantage of articulation, that, by means of it we may communicate when the hands are employed, or when the materials for writing are unattainable. No foresight can altogether avoid exigencies like these ; and whenever they obviate the occasional inconveniences of this nature which must occur, we could not hesitate to pronounce the attainment of articulation highly desirable.

Moreover, there are many, even among our own generally intelligent countrymen, who are incapable of using the pen.

With these the deaf-mute can have scarcely any intercourse whatever. And yet it is with such that he must come in contact, often, in cases in which it is of the greatest importance that he should make known his wishes. Servants and laborers, and a multitude of those with whom, in traveling from place to place, it is necessary to converse, are of the class most likely to be deficient in the kind of knowledge most important to him.

Many, too, though not unable to write, are so extremely inaccurate in their orthography, that, to one unacquainted with sound, their words seem almost a foreign language. This is an evil of immense magnitude to the deaf and dumb. Even persons who pass for educated, are often, in this respect, shamefully ignorant. What must it be with those whom the deaf-mute, in numberless instances, is destined to meet in the bosom of his own family?

Not, however, to go into a tedious enumeration of all the advantages of articulate language over writing, advantages in general too obvious to require to be stated, no one, we may safely assert, can be so unreasonable as to deny that, if practicable, these advantages should be thrown open to the deaf and dumb. And not, on the other hand, to make the case worse than it really is, we should observe that in many cases the inconveniences to which we have referred, are materially diminished by the use of that natural language of signs, of which every deaf-mute is so accomplished a master. Among those, therefore, whom one is accustomed to meet every day, the absence of the power of speech on his own part, or of a knowledge of writing or of orthography on their's, will be attended with comparatively little positive inconvenience. It is among strangers that he will be made to feel his deficiency; but it is also unfortunately among strangers that he will usually be most in need of information, assistance or advice. And in every situation, it must still be remembered that the benefits of the great school of the world will be, for the most part, beyond his reach.

*If practicable*, therefore, we conclude that the deaf-mute should be taught to articulate. We must carefully examine, in this case, the full meaning of the word practicability. Suppose a pupil to manifest just such an aptness for acquiring this species of knowledge as that by constant application during the period allotted to his education, he may be taught to speak and to read, on the lips of others, a limited vocabulary of words. Suppose too, that he articulates but imperfectly, as, except after very long practice and very persevering correction, he will often be likely to do. Suppose on the other hand, he reads more imperfectly still ; for this latter art is of more difficult acquisition than the former. Will such an one, on leaving school, possess a knowledge of spoken language sufficient to make the advantages we have already enumerated, his ? Will he be able to communicate with the rapidity, which is one of the most valuable properties of articulate language ? Will not, on the other hand, the necessity, continually occurring, of repeating and re-repeating his own words, and of demanding a similar repetition from others, render the use of this imperfect faculty irksome in the extreme ? And if, moreover, in the long period of close application necessary to acquire even the little that he has to boast, his mental cultivation shall have been, as of necessity it must be, to a great degree neglected, can he be said to possess a fair equivalent for what he has thus lost ? For such a one can we, therefore, reasonably say, that instruction in articulation is *practicable* ?

There evidently must be, then, a limit to the extent to which this mode of education is pursued ; for when we recollect in how very many cases, even of those in which this painful labor of teaching articulation is not attempted, but in which every moment of time is devoted to the development of ideas and giving them names, the fruit of all our toil is but insignificant at last, we cannot but acknowledge, that there would be many

more, in which to essay the greater undertaking, would but result in similar disappointment.

On the other hand we find some who, having lost their hearing at a period of life a little advanced, have still retained nearly or quite in perfection the power of articulation. For them there is no need of special instruction in this particular, and it is certainly desirable that they should not be allowed, by total disuse, to lose, as without practice they will lose, so valuable a possession.

There are some, also, who without being able to articulate, still retain some degree of hearing. These too, if apt learners, may, with propriety, be instructed in the use of the voice.

There remain, finally, perhaps a few, who with neither of the advantages just named, from their uncommon docility, may, with some pains, be enabled to attain the benefits of articulate language. But of such, it seems to us the number must be limited, for whom, within the period ordinarily devoted to education, it will be possible to make such an acquisition. It would appear that long trial is unnecessary to ascertain, in regard to any one, the fact. Should the prospect prove unpromising it would be, in the highest degree, injurious to his best interests to allow him to proceed. All time spent in this pursuit, should the object remain unattained at last, is so much thrown away.

In theory it may be true, that the instruction of the deaf and dumb is only carried to its highest degree of perfection, when the pupil has been introduced to a knowledge of the language of his country, not only in written form, but also as it is spoken by those who hear. But practice must be made to bend to exigencies, interposed by circumstances beyond the power of the teacher to control. Of these the principal are the limitation of time, and the varying abilities, as well as physical organization of the subjects of instruction. For the great mass of the deaf and dumb in our country, it would seem that we have no choice but to teach them words under their visible forms.

Having thus endeavored to discriminate between the cases, in which one or the other plan of instruction may wisely be employed, let us turn, for a moment, our attention to that large class, for whom articulation appears to be altogether out of the question. There are few deaf-mutes who may not be made to acquire such a knowledge of written language, as to answer all the purposes of life ; and with all of ordinary ability, this knowledge may be so extended as to render reading and writing sources of very high enjoyment. And since, as we have just stated, instruction, for the greater number, must be restricted to this species of knowledge, it becomes a matter of no little interest to inquire what should be the grand object kept in view by the teacher, in order that the instrument which he places in the hands of the pupil may be available to the greatest good.

It is no part of our present purpose to discuss the question which, among the varying modes, all keeping in view the one object to teach language as visible, is most in accordance with true philosophy. In past reports we have given to this subject some space. Taking it for granted that written language is taught, we would seek, whether in all cases, sufficient attention has hitherto been paid to the manner in which words and ideas are associated together. The deaf and dumb have a natural language of their own. It is with the signs presented by this their vernacular that they, of course, associate ideas as they acquire them. Ought not this association to be broken up, and ought not written words to displace these signs of action, which previously stood in immediate connection with ideas ? Ought deaf-mutes to be allowed all their lives, merely to translate when they read, and to receive their ideas from books at second-hand ?

It is a great error to suppose, that in teaching the deaf and dumb, to understand the words of written language, we provide them with an instrument, of which the greatest value consists in its fitness to serve as a medium of communication with

their fellows. There is a much higher office which this language may be made to fulfil, of which it is to be feared that few reap the full benefit; and that is, to facilitate the operations of the mind. It is a proposition almost axiomatic in metaphysics, that mental operations absolutely demand the presence of signs as representatives of ideas; and that without them, there can be no such thing as reasoning. The greater or less facility, therefore, with which mental operations may be conducted, depends, in a very remarkable degree, upon the nature of the signs with which ideas are associated, and the laws by which those signs in combination are governed, upon the nature of the signs in themselves, as simple, or compounded of parts; as light or cumbrous; as easy or difficult of execution; as representative of individuals or classes; of concrete or abstract qualities; as precise and definite, or as vague and indistinct; and upon the laws of their combination, as rendering the relations existing between ideas easily obvious to perception, or as leaving, by their want of rigid exactness, the mind to waver in uncertainty, in regard to the particular relation which they are intended to express. These laws of combination, therefore, or in other words, the syntax of a language, have much to do with the facility of conducting mental operations; and that language will always be the most valuable in this point of view, in which the rules of syntax are reducible to the most rigid method.

If we compare alphabetic language with that system of signs of action, by which the deaf and dumb are accustomed to communicate with each other, we shall perceive a vast difference to exist between them, as to their fitness to serve as instruments of thought. While, on the one hand, written words, from their entirely conventional character, leave, when well understood, no doubt in the mind, in regard to the exact ideas they are intended to express; while, moreover, by the precision of the laws which regulate their combinations, they exhibit the relations which it is designed to exhibit with a certainty which admits



of no misapprehension ; the language of action, on the other, from the pictorial form of its signs, gives place, not seldom, to a certain degree of hesitancy between analogous ideas, and, from the meagreness of its syntax, renders the groups which it presents, in too many cases, of doubtful significance.

We cannot, therefore, hesitate to conclude that the deaf and dumb ought, if possible, so to be instructed, that they shall be led by degrees to associate their ideas directly with written words, and shall employ the images of these words in conducting their mental operations, instead of those signs which the exigencies of their situation have taught them originally to invent.

Though this is a principle which is now generally admitted by the most philosophical of those who, in Europe, have given their attention to the theory of our art, it is to be feared that many, even among the number who admit its truth, fail to keep it constantly before their minds, and treat it rather as a theoretical dogma, than as a guide to direct them in their actual practice. They imagine, perhaps, in some instances, that the period allotted to instruction is too short to enable them successfully to combat the powerful predilection of their pupils for their own natural language ; and in others, that the aid of the teacher is unnecessary to bring about a result for which they trust rather to time and continued practice. Experience unfortunately proves that the first of these suppositions is often very nearly, if not strictly, true ; but that the teacher can do nothing toward overcoming the early habits of the pupil is a position entirely untenable. Without attempting here to point out the modes in which he may usefully exert himself for the accomplishment of an object so desirable, it is sufficient to say, that he too often counteracts this object, by voluntarily employing signs of action, when necessity does not demand it. Were he himself to do, so far as in him lies, that which he trusts that time will do for his pupils, were he to force alphabetic language

upon their attention, and to require it from them whenever they are capable of substituting it in place of signs of action, he would soon perceive the benefit of so severe a course.

But there are others, who seem still to doubt whether alphabetic language can, in truth, be made for the deaf and dumb, an instrument of thought. To such it appears necessary to proceed on the supposition, that their pupils will, of necessity, always continue to conduct their mental operations by the instrumentality of signs of action; and always continue in the use of words to carry on an inward process of translation. It is, perhaps, worth while to examine, for a moment, the justice of such a supposition.

If we assume that ordinary alphabetic writing cannot become, to the deaf and dumb, an immediate instrument of thought, we must found the assumption on one of two grounds; either, that an ideographic language is an impossibility, or that there is something in the nature of alphabetic writing, which renders it unfit to become ideographic for the deaf and dumb.

The first of these grounds, we need hardly say, is altogether untenable. Of ideographic characters we have numerous examples of daily occurrence. In the mathematics such characters are furnished as the material instruments of every algorithm. Arithmetic presents them in the figures employed to express number. Algebra and the calculus present them in the letters used to represent quantity and the characters introduced to denote relation. They are found in geometry; they constitute the entire system of musical notation; and they appear again, as marks of punctuation, in every book which we open, to assist in understanding what we read. The hieroglyphics of Egypt present us with another example; and finally, the entire written language of China is composed of characters strictly ideographic. Who has not heard of the once much discussed project of an universal language of visible signs, which, in other times, so frequently called forth the ingenuity of the

learned ; a project inseparably linked with the names of Wilkins and Kercher, and to which even that of the illustrious Leibnitz imparted a portion of its own celebrity? A project which, however visionary, could not have had an existence, had not the possibility of an ideographic language, apart from the method which was to give it universality, been regarded as an axiom.

There is nothing, then, unreasonable in the assumption, that the deaf and dumb, like the rest of mankind, may be taught to associate ideas with visible and written characters. What, we may next inquire, is to prevent their doing so with those furnished by alphabetic language? There can be no obstacle, unless we suppose that the possibility just proved may be limited by certain conditions ; and that these conditions are such as to disqualify ordinary writing for fulfilling the office proposed. This proposition is self-evident ; and it imposes upon us the necessity of examining, in respect to graphic signs in general, first, within what limits is an ideographic language possible? and, secondly, do these limits exclude alphabetic writing in the case of the deaf and dumb?

In considering the first question, one limitation readily suggests itself. The characters selected as ideographic signs should be independent of any *law of necessary association*, connecting them with other signs for the same ideas, either preëxisting or simultaneously created. By the expression, law of necessary association, something more is intended than the simple association of individual signs of one system, with individual signs of another. In a case like this, the associations, if they exist, must have been created by numerous independent efforts, or independent accidents. In the former, they spring into being at once, the moment the law is made known, and to all intents and purposes, before they are recognized in detail.

This point is illustrated, by examining the law of associations which connects articulate with written language. Writ-

ing has been devised as a representative of speech ; and the facility with which the power of executing and of understanding it, on the part of those who hear, is attained, is a consequence of the *law*, according to which it is constructed. Articulate sounds, having been resolved into their elements, there has been assigned to each of these elements, a visible character. And as every spoken word embodies a certain number of these vocal elements, the law of necessary association exacts, as the representative of the assemblage,—that is of the word—the corresponding visible characters, in a corresponding order. Each word that we utter, has, therefore, of necessity, under the law, a written representative—and this will be true, whether we attend to it or not. Reciprocally, every written word we see, recalls, by a like necessity, the corresponding articulation.

In consequence of this law, it would, without doubt, be exceedingly difficult for a person, gifted with speech, to learn ever to regard written words as being other than mere representatives of articulate sounds. Whether the difficulty is so great as to amount to an absolute impossibility ; or whether, by long continued effort, and seclusion with books, it might not be so far overcome, as that written words should cease to recall the conceptions of sounds, it is of no present moment to inquire. The limitation stated, is practically positive. Nevertheless, in the case of the deaf and dumb it is entirely inoperative. Sound, the basis of the association, being without existence for them, the two classes of signs are reduced to one only. No one will undertake to assert that there exists any law of necessary association between written words, and the preëxisting signs by which deaf-mutes communicate with one another. The independent creation of the two classes of signs entirely precludes this possibility.

There is a species of writing, which stands in the same relation to the language of action, as that which alphabetic writing holds, in reference to speech. This is known by the name of

mimography. And the manner of its construction bears a striking analogy to that which has just been detailed in the case already considered. The same *law of association* is called in, to bind together, by a like necessity, two systems of parallel signs. Action is resolved into its elements, and to these elements are assigned graphic representatives. A complex sign of action, demands, therefore, a specific combination of written elements, and it will admit of no other. On the other hand, a specific combination of these characters, exacts a particular sign. According to the principle, then, which we have assumed as involving a practical necessity, it would prove an undertaking altogether futile, for the deaf and dumb, after having once learned to regard their characters as mimographic, to seek ever to avail themselves of their use, as direct representatives of ideas.

This seems to be not an improper place to remark, that the opposition with which some have met the theory which proposes to render alphabetic language ideographic to the deaf and dumb, has apparently, in a great measure, its origin in a consciousness of the difficulty which such persons feel that they would themselves experience, in endeavoring to attain, in their own case, the ability at which the theory aims, in the case of a class of persons of habits of mind entirely different from theirs. They are aware of the necessity which exists for themselves, of conceiving something intermediate between written words and the ideas which the words represent. And this necessity is so cogent, that they can hardly refrain from recognizing in it a universal law of mind ; forgetting, as it would appear, the fact, or at least disregarding it, that they thereby deny the possibility of an ideographic language of any description whatever. It is a very unphilosophical mode of argument, to deny the possibility of a thing merely on the ground that it conflicts with our own personal experience. The fact of such an opposition, is undoubtedly *prima facie* evidence against it : but this should

only lead us to the inquiry, whether there is not, in our circumstances, something which does not exist in others, to account for what our experience has shown to be true for ourselves.

It does not appear that those who regard as visionary, the attempt to make ordinary writing an ideographic language for the deaf and dumb, have ever questioned the possibility of giving that character to articulate speech for them, more than for those who hear. They seem tacitly to admit, that if we teach deaf-mutes to articulate, our pupils will, naturally, associate their ideas with the articulations, to the neglect of their ordinary signs. Do they not, by this admission, as much as by the corresponding denial in the other case, demonstrate to how great a degree they are influenced by their own experience? Can they claim that speech is the same thing for both classes of persons, those who are unconscious of sound, and those who hear? For the deaf and dumb, articulation is but a species of action, in which the organs employed happen to be the same which others use for producing impressions upon the ear. The conceptions which the deaf-mute can have of spoken words, are confined to the contacts and motions of these organs; whereas, in the case of mankind in general, these contacts and motions are entirely disregarded, and the conception of a word is that of a sound only. A cautious philosopher would pause upon this difference. He would inquire whether there might not arise out of it a rule of exclusion for this class of signs, in the case of the deaf, from the office which they subserve for those who hear. True, he would discover no such rule, yet when he should have reached his conclusion, it would be found to rest in no manner whatever upon his own experience, or that of mankind in general.

The argument, then, to disprove that alphabetic writing may fulfil for the deaf and dumb the function which we claim for it, seems to amount just to this. When we present to them language only under a visible form, spoken words, which to us

stand intermediate between writing and thought, have no existence for them. Our experience shows that ideas exact some such intermediate representation. Written words cannot, therefore, be associated by them directly with their ideas ; and hence we are driven to the conclusion that they must, all their lives, adhere to their natural language of signs, as an instrument of thought.

This is a species of reasoning by exclusion, which admits of illustration. The Chinese have a written language much less simple, in outward appearance, than ours. Still, though the thirty-three thousand characters contained in the ordinary dictionaries of that language, seem fashioned, to an English eye, with the utmost disregard of method, we are, notwithstanding, told that they cluster around a number of radicals no greater than two hundred and fourteen, or even less ; and that to sixty of these belong more than three-fourths of the whole. These radicals do not fulfill precisely the province of our alphabetic characters, it is true ; since but one is found in each ideographic sign. They, nevertheless, give to the language a kind of method, sufficient to enable us to make a supposition like the following :—

Let it be granted that another people should, by hazard, have adopted the characters of the Chinese as phonetic—that is, as representative of sound ; and should, also, have, to a considerable extent, constructed words resembling Chinese figures. This people might say to the Chinese, it is impossible that your characters can represent ideas to you directly ; for we find it impossible to regard them as any thing more than signs of articulations. And their argument would possess the same force as that which, in the discussion of the present question, is drawn from the experience of those who speak and hear.

The case just supposed, is one morally impossible, no doubt, on account, at once, of the complexity of the Chinese characters, and of the manner of their combination. We may sup-

pose one, not liable to this objection. Suppose a method of ideographic writing to be somewhere invented, reducible to no more than twenty-six elementary characters; and suppose that these elements are found to be identical with others elsewhere employed merely as phonetic. We may farther suppose that the combinations in which the characters appear, in both cases, are identical. Such a series of coincidences would present a case, precisely like that which exists in fact for the deaf and dumb, and those who hear and speak. The supposition only involves a violent improbability of its actual occurrence. An exact computation of the chances in its favor would show it to be next to a moral impossibility: yet it is not, by any means, physically such. Admitting, then, the necessary coincidences to have taken place, its existence is perfectly consistent with reason, and with the nature of things. It is not, however, by a series of improbable chances, that this case has been created for the deaf and dumb. The phonetic characters have already been devised, but for this class of persons, their use as phonetic, can never be known. We teach them the language which these characters depict, and we expect them to regard those characters as they might be regarded, by a hearing people who should have been, in like manner, unacquainted with their value, as representatives of articulate sounds.

We have examined one limitation to the possibility of an ideographic language. It is something definite, something which we can easily comprehend. Shall we find any other equally so? Must we descend to consider the mere form of its characters, or the mode of their construction? Ought they, for example, in order to recommend them to the purpose designed, to be rectilinear or curved? To be composed of determinate elements, or to be wholly independent of each other? To be fashioned according to any determinate method, or as chance may direct? Such inquiries are frivolous.

But it has been asserted, and, with proper limitations, no



doubt, justly, that to be useful, signs must, in themselves, be simple. Nothing is more certain, nevertheless, before proceeding farther, it may be well to inquire exactly what is to be understood by this word simplicity, as applied to the signs of ideas.

No one denies that the deaf and dumb think, even when altogether uninstructed. If such notions have ever existed, they have been confined to an early period in the history of our art. The celebrated Condillac seems to have been not far from entertaining this opinion ; and many others less celebrated, have appeared, if we may judge from their writings, to have been quite as severe upon this unfortunate class, as he. It is not necessary, however, at the present day, to combat a prejudice so absurd as this. The deaf and dumb think, and that very justly, upon subjects within the scope of their observation ; even though they may have had the guidance of no master mind to inform them, nor any acquaintance with any language, save that which nature has furnished them. Yet the signs to which of necessity, they attach their ideas, are not, by any means, signs possessing the character of simplicity, in the ordinary acceptance of that word. Many gestures are often employed to recall a single idea. Yet this multiplicity does not interfere with the operations of thought.

It needs no very profound examination of this subject, to show, that the word simplicity, as applied to signs, must be received in a very qualified sense. Sound is simple, as much so as any of our perceptions. Monosyllabic words are, therefore, the simplest of signs. Polysyllables are, of course, not simple, in the strict application of that term. Is the mind, however, distressed by their complexity ? Does a polysyllable convey to the mind an idea less promptly, than a word produced by a single impulse of the voice ? By no means. We perceive no difference, in this respect, between the two. The polysyllable is, therefore, practically, a simple sign. If we turn to objects of sight, we shall find nothing simple ; nothing that is not made

up of parts, which the least attention enables us to separate. Are we perplexed in our conceptions, by this complexity of all the visible objects about us ? When we think of a window, for example, do we laboriously enumerate its panes of glass, or the pieces of wood by which they are sustained ? And when the thought of a friend enters our mind, do we find it necessary to trace out his several features, and recall, one after another, the various articles of his dress, in order that we may complete the conception. Not at all. These objects have an individuality for us ; it matters not how complex they may in reality be, as objects of sight, they have become practically simple.

In using the words simplicity and complexity, we often talk in the dark. If, by simplicity be meant absolute oneness, then there is a degree of complexity essentially necessary to the facility of our conceptions. There is, at the same time, a much higher degree, beyond the range of our feeble powers. A wide distance extends itself, nevertheless, between these two extremes. In regard to objects not familiar, there is an intermediate degree of complexity, which becomes a source of difficulty on account of their infamiliarity simply : but this may be made to vanish by bringing them often before the mind. Where repeated observation has acquainted us with their details, we learn to grasp each as a whole, and cease to distract our thoughts with the consideration of their details. From the higher limit, which we have already mentioned, it is probable that this is more or less true of every intermediate degree down to a certain point, where simplicity itself becomes a source of trouble. To fix this point with precision would perhaps be difficult ; yet we know that it is higher than absolute singleness ; for no object of sight can be strictly simple except an individual quality ; and no individual quality can be clearly conceived to exist alone. Mr. Cousin, in his examination of the philosophy of Locke, has made it clearly to appear that certain of our ideas are acquired by observation, and that certain others spring up

spontaneously in our minds, because they are the *logical conditions* of the former ; or, in other words, are necessary to their existence. Qualities are perceived by the senses, and substance is inferred, as the logical condition of quality ; a condition without which no quality could exist. Yet who can conceive of substance as sustaining but a single quality ? Who then can conceive of an object of sight, as absolutely simple ? Extension in two directions, color and figure, enter of necessity, into the composition of every determinate visible object. Whatever forms be given, then, to the signs of an ideographic language, such characters can never be simple, if, by simplicity, be meant the unity which characterizes sound : nor is it at all necessary that they should be so. On the contrary, it is sufficiently evident from what has been said that they must and ought to be otherwise. If it be objected to the words of our language, that they are complex in their character, we add that the same is true of every individual letter, and part of a letter. And it is worthy of note that those who object to words, on the ground of their complexity of figure, seem to forget that letters themselves are not simple ; and that because they have learned to associate simple sounds with individual letters, without having suffered any inconvenience from the want of simplicity in these letters themselves. Ought they not, rather, in this fact, to find an argument conclusive of the unsatisfactory nature of their reasoning ?

Let us teach the deaf and dumb, then, to regard words as units in the same manner as we regard letters, and the various individual objects around us, as simple objects of thought. The extent to which the mind may push this power, in the conception of complicated forms, is very great ; infinitely, we might almost say, greater than is necessary for our purpose. In reference to this point, the following passage from Degerando deserves citation.

“ Experience shows us how far the effect produced [upon the

mind] can be simplified by frequent practice. In casting the eyes from the summit of a hill, upon the town we inhabit, we recognize, at a glance, its different parts, and its environs. At the sight of a picture, we seize in thought, the entire scene: the artist discerns from the first, a multitude of details of execution, which escape us. We every day see draughtsmen retracing, from memory, not merely images of objects and of persons, which call for a very extensive combination of varied and elementary strokes, but entire views, with all their circumstances. Meanwhile this multitude of details must necessarily form but a single body in their minds. The characters of writing themselves, though they recall to our memory only the images of sounds, must still be discerned distinctly, in order to fulfill the office: yet with what prodigious rapidity do men of study or of business, run over entire pages. A single glance will embrace, not merely a name, but a line and almost a sentence. But from the moment when the perception of a composite form can become *instantaneous*, from that moment this form has acquired a kind of *artificial unity*, which is *enough to confer upon it the property of a sign*.

"But if it is thus for us, who are endowed with hearing, what must it be for the deaf-mute, who, deprived of this sense, less distracted by the impressions of which it is the vehicle, directs and concentrates his attention solely upon the perceptions of sight, and acquires, in these perceptions, a rapidity and perspicuity unknown to us. \* \* \* \*

"Written words awaken in the mind of the deaf-mute, the conceptions of things themselves, in the same manner as they awaken, in ours, the conceptions of sounds, with the difference, however, that polysyllabic words recal to the deaf-mute but a single idea, while they recal to us a number of sounds at once. We cannot, therefore, doubt, that, for the deaf-mute, our alphabetic writing, losing this character, can become, to them, *truly ideographic*.

"The problem is, moreover, resolved by facts. It is resolved by the success of Wallis, when, having renounced the use of artificial articulation, he contented himself with the instrument of writing to represent our artificial languages; it is resolved by the success of those instructors, who, copying his example, have reduced the act to the same simplicity of processes. Still farther, it is resolved by the success of those institutions, where methodical signs are not adopted, and where artificial pronunciation is flourishing. For the exercises, necessary to make use of the oral and labial alphabets, are too long to allow of waiting their results, before giving the pupil a knowledge of the meanings of words. It is to the sight of written words that, even in these institutions, the value of ideas is first attached: writing is for them, from the first day, truly ideographic."

We seem, then, in pursuing this inquiry as to the necessary simplicity or complexity of signs, to arrive at no definite limitation. That signs may be too complex, cannot admit of a doubt, yet the line of separation cannot be drawn between the extremes of complexity, on the one hand, and simplicity on the other. It is sufficient for our purposes, that alphabetic writing is very far from presenting a character of complexity sufficient to exclude it from the important province of serving as an instrument of thought.

If any further limitations exist, as to the mere form of the characters employed to stand as representatives of ideas, they do not occur to us. But behind all this, there may arise an objection of a different nature. It may possibly be said, and the suggestion is, at the least, plausible, that when one set of signs has been admitted by the mind, as the representatives of its ideas, another, subsequently acquired by the help of the first, must always occupy a secondary place: and that, therefore, whatever may be its fitness, in itself considered, to serve as an instrument of thought, it will be precluded from the performance of this function, by the proclivity of the mind to prefer

its first associations. To express this in convenient language, it may be assumed that the first class of signs adopted may possess a sort of *exclusive prerogative* to serve as the instrument of thought. Were we to admit the truth of this assumption, it would go but a very little way to invalidate the correctness of the principle which we assert should be the guide of the teacher. We should have only so to regulate our practice, as to present written words first, in the order of time, to the deaf and dumb, as signs of their ideas. For it is notorious that they usually come to us with a stock of ideas too meagre to be taken into the account, and that most of those which they do possess, are of so simple a character, that we ourselves have no difficulty in considering and combining them, without the use of words. It is our task to furnish them with ideas, or rather to lead them to furnish themselves. By giving to those ideas, when obtained, signs of action as their representatives, we may interpose, it is true, to a certain degree, an obstacle in the way of attaining our main object; we may retard the period at which they shall learn to regard written words as the signs of ideas.

We are obliged to use the language of action in instruction, it is true; but it no more follows that the pupil must forever continue to think in this language, than it does, that an Englishman learning French by the help of his own language, must always continue to think in English. Force him constantly to use his French, and to disuse his English, and the order will soon be reversed. We do not learn our own vernacular language all at once. We frequently acquire new words by the help of definitions. Must we always translate these words into those by which we heard them first defined? By no means. Yet we often do so, for some time, and then imperceptibly shake off the habit. The deaf and dumb can no more change their habits of mind in a day than we. Were it not so, our task as instructors would accomplish itself, with little care

of ours. They may mentally define words by signs, for a period longer or shorter, but it is the fault of their education if they do so always.

Some light may be thrown on the question of the exclusive prerogative of one class of signs to supersede all others, by an examination of that branch of the philosophy of the mind, which treats of the use of language as an instrument of thought. It is admitted that, to the mental operations, so long as they involve only individual objects of sense, signs of whatever kind are unnecessary. The absolute necessity of signs only begins to be felt, when we attempt to consider classes: since no individual object exists or can be conceived, which embodies those features, and those only, which are common to all the individuals composing a class. The office of a sign in this case, is simply representative, like that which a letter fulfills in algebraic notation. The sign is a mere *locum tenens*, which may be displaced by any object indifferently, possessing the characteristics distinctive of the given class, and which must be supplanted by a particular and real image. Were it otherwise, general as well as particular reasonings, might be conducted by direct intuition; that is, by the immediate contemplation of their objects, and signs would for all purposes, be unnecessary. If we inquire what must be the nature of a sign thus employed, to stand indiscriminately for any object of a class, philosophy is silent. She contents herself with any one capable of fulfilling the representative office. One of the individuals concerned may itself be adopted, to stand for the whole; just as one individual may be elected to represent a whole community, in situations in which it would be utterly impossible for the whole community to appear and act in their own behalf. It is thus that geometers demonstrate general truths from particular diagrams.

Suppose now, that a philosopher, for purposes of his own, should choose to distribute various objects in the visible world, into a number of classes not previously recognized, and there-

fore not named. No one will deny to him the power of contemplating these classes as such, and making them subjects of reasoning, before he proceeds to settle their nomenclature. Yet, in order to do this, his mind must have some sign on which to rest; and what more obviously suggests itself than a single individual, contemplated as we contemplate a geometrical diagram, only in those particulars which distinguish its class.

In talking of the necessity of signs to our general reasonings, this is a phenomenon, important to be kept in view. The signs of generalizations create themselves, as it were, the moment the vain attempt is made, to consider abstractly the particulars characteristic of a class. Signs of this nature, in contradistinction from those which may subsequently be devised to fulfil the same office, may, with great propriety, be denominated natural; for they seem to present themselves spontaneously, and they are adopted without hesitation.

We can hardly question that it is by means of signs of this nature, that the deaf and dumb often contemplate classes; for they very frequently, in conversation, distinguish classes of which they wish to speak, by the enumeration of the properties common to the individuals composing them. They labor, thus, under an embarrassment in communicating their thoughts to others, which does not spring from any want of clearness in their own conceptions. The sign which is for them an instrument of thought, cannot, of course, be an instrument of communication. Their embarrassment is at once relieved, if we agree upon a word or gesture, to serve as a representative of the general notion. It is an error almost puerile, to suppose that, because, in the absence of signs of generalization, they communicate an idea by enumerating particulars, or by pointing out resemblances, they must therefore in their mental operations either, on the one hand, employ as the sign of the notion itself, the same mass of gesticulations by which they execute enumeration or description, or be, on the other, without any sign at



all. No assumption could be more unwarranted. And should it to any one appear, for a moment, tenable, such a person ought certainly to be among the last of those who object to written words as signs of thought, on the ground of their complexity. The variety of motions employed in cases of this kind by the deaf and dumb, remove the sign as far as possible, from our ideas of perfect simplicity. But, more than this, they cannot, in the nature of things, be simultaneously presented. They occupy a very sensible interval of time, and thus remove the successive objects of thought between which relations are pointed out, to a distance from each other, which must materially add to the difficulty of perceiving such relations. It is one of the great merits of the algebraic algorithm, that it brings directly before the eye, in small compass, all the quantities concerned in a problem or proposition, with the characters expressing their relations to each other. It facilitates thus the prosecution of mathematical argument, to a degree which none but a man familiar with its uses can comprehend. Concisely as by ordinary writing we may be able to express the same ideas, every mathematician knows that, by a verbal expression, the power of this calculus would be completely neutralized. What then would be the effect of separating, in the view of the mind, the component parts, even of a simple proposition, to an extent ten or twenty fold that which alphabetic writing exacts? This consideration alone proves that the signs of communication used by the deaf and dumb, cannot, in many cases, be their signs of thought. And hence, it is plain, that they must often find it more easy to think than to express themselves. Antecedently to the attempt to communicate, they may reasonably be supposed, in a multitude of instances, to be unconscious of any embarrassment whatever. Their perplexity begins, when, in the absence of generic signs, they attempt to make known the operations of their own minds.

This species of natural, and we may, perhaps, be permitted

to call them, internal signs, fulfills, then, but the single office of an instrument of thought. It stands first in the order of time, and it may or may not be superseded in this province, by that which is subsequently devised to serve as an instrument of communication. Usually, however, we find that, in spite of ourselves, whenever we pause upon the name of a class of objects, we fall back, in thought, upon a real image, which is, of course, individual, but which we regard as a representative of the whole—in other words, as a sign.

We admit that signs arbitrarily assumed, as, for example, spoken words, enjoy advantages over the species we have been considering, in that they present to the view of the mind some of those properties which exist in individuals, without constituting the basis of the classification. They possess other advantages, connected with mental development, which it would be aside from our present purpose to consider. But to argue, that words spoken, are essentially necessary to all our general reasonings, would be as unphilosophical as to question the logic of Euclid's elements, because the mind is led to assent to the propositions which they embrace, from the inspection of particular diagrams. These remarks apply universally to our notions of material things. They show that in respect to such, the outward signs which we employ as the medium of communication, are not of absolute necessity as an instrument of thought.

The claim, then, of an exclusive prerogative to stand in immediate connexion with ideas, on behalf of the signs first received by the mind, to assist in its operations, is baseless; for the signs in relation to which it is addressed, are not, in point of fact, the first in the order of time, nor do they, of strict necessity, displace those which are so. Their prerogative is not, therefore, exclusive, and were it so, some other reason than that assigned, must exist for the fact.

The simple truth is, that habit, and habit alone, determines the order of precedence which is ultimately established, between

different independent systems of signs for the same system of ideas. By habit we may disuse our language, and adopt another. By habit we may disuse all languages of articulate sound, and conduct our mental operations by means of a language of action, like that employed as colloquial among the deaf and dumb. We cannot doubt that many instructors of deaf-mutes, have insensibly acquired this ability. But habit will enable us to go still farther. By habit we may even learn to adopt ideographic signs, adapted to our circumstances, in place of all articulation, and in place of all action. And this, which is practicable for us, why ought it not to be much more so for the deaf and dumb, who have not habits, to be first unlearned, of power such as belongs to those which bind our ideas to their articulate representatives?

There is nothing in the association which connects an idea with its sign, to distinguish it as peculiar, or unlike other associations. If so, the peculiarity ought to strike us at a glance. A locality will often recall an incident of which it has been the scene. An article of dress can hardly fail to revive the idea of him by whom we have often seen it worn. A word in like manner, though in itself unmeaning, will bring to our minds whatever idea we may hitherto have connected with it. There is, in truth, no difficulty, if one would make the attempt, in connecting with the same word, at different times, different ideas. We have known instances in which a particular word has been almost banished from the vocabulary of an individual, in consequence of some new association becoming connected with it, of a nature to render its use unpleasing, ridiculous, or disgusting. And who of us cannot recollect words of which, in his earlier days, he was not aware of the exact import—words, which, perhaps, for a length of time, he associated with ideas not strictly belonging to them, but in regard to which better information has corrected his use. In all these instances the principle of association is the same. Yet no one will deny that

the associations which we form between objects in general, grow vivid or faint, that they brighten or fade away, according as they are more or less frequently contemplated. Any object or image which recalls another to the mind, fulfills for the time, to its successor, the office of a sign. If, however, the association, by virtue of which the second object is recalled, be merely casual, and if the first object form an integral portion of the chain of thought, then this object cannot, with strict propriety, be called a sign ; because it is not its principal nor its constant province to act as such. Yet if we determine to *make* that its principal business, it may become a sign, in the literal sense of the term. Now, many objects recall, by various associations already existing, the same image. And many others may be made to recall the same, by virtue of associations artificially established. Many signs may thus stand for one idea. The habitual contemplation of any one of these associations will render it strong and vivid ; the habitual neglect of another will cause it to grow dim, and finally to vanish. Both may be cultivated without making one of the signs subordinate to the other ; since these signs are not themselves directly connected by association, but recall each other, if at all, only because they are severally limited to the same idea. The exclusive prerogative, therefore, which certain particular signs seem, in particular cases, to possess, of constituting the instrument of thought, is only apparent, and is the effect of the influence of habit on the mind.

From what has been said, then, these conclusions are sufficiently evident—that an ideographic language is a possibility, that, for the deaf and dumb, alphabetic writing affords a suitable material for such a language, and, that no serious obstacle stands in the way of their adopting it.

Theoretic conclusions are best sustained by facts. A very remarkable case is mentioned by M. Degerando, corroborative of the views we have expressed, occurring in the instance of

the son of M. Recoing, the author of the work entitled "*Le Sourd muet entendant par les yeux.*" This young man was instructed by his father in the use of a syllabic dactylogy founded on sound, as intended to accompany articulation. He was, however, never taught to articulate; and hence the signs employed by him to represent words, were bound by no law of necessary association with those of any other system. At the request of M. Degerando, this young man was interrogated as to his habits of mind. His prompt reply was, that there were present to him, in his solitary thoughts, and in his dreams, the characters of writing. Farther reflection, however, led him to affirm that, according to the circumstances in which he imagined himself, or happened really to be situated, he was in the habit of independently employing, as the signs of his ideas, both syllabic dactylogy and signs of action, as well as writing. The species of signs in which his thoughts clothed themselves depended entirely upon the habits of those with whom he conversed, or imagined himself conversing. But his first reply, while it sufficiently indicated his ordinary habits of mind, proved, at the same time, what must be the legitimate effect of a judicious course of instruction, pursued with the deaf and dumb. We can hardly doubt that similar inquiries carefully instituted among the pupils of our various institutions, would show a result not dissimilar. Some would unquestionably be found, for whom their education has led to the substitution of written language, in place of that which they had originally employed in the conduct of their mental operations. And though such could not reasonably be expected to be the case with all, nor perhaps with the greater number, during the time when they are under instruction, it may reasonably be hoped that, if then they are habituated to make the largest possible use of written language, the change will ultimately supervene.

The extension of the time of instruction to the more merito-

rious of the pupils, which was made three years ago, will enable such, almost certainly, to acquire this important facility.

With this we conclude the record of our labors for another year, grateful for the continued smiles of a beneficent Providence, and the marks of legislative favor with which it has been crowned.

By order of the Board of Directors,

JAMES MILNOR, *President.*

HARVEY P. PEET, *Secretary.*



# APPENDIX.

## No. 1.

### LIST OF PUPILS

*In the New-York Institution for the Instruction of the Deaf and Dumb, Dec. 31, 1840.*

#### MALES.

NAME.	TOWN.	COUNTY.
Ackley, John W. . .	Stockport, . .	Columbia.
Arnold, Charles H. . .	Troy, . .	Rensselaer.
Ayres, Oliver . . .	Walkill, . .	Orange.
Acker, John . . .	New-York, . .	New-York.
Baker, George . . .	Dryden, . .	Tompkins.
Barnhart, Jacob . .	Canton, . .	St. Lawrence.
Barton, Ebenezer . .	New-York, . .	New-York.
Bean, George . . .	Syracuse, . .	Onondaga.
Benedict, Isaac H. . .	New-York, . .	New-York.
Blowers, Cyrus R. . .	Farmersville, . .	Cattaraugus.
Bosworth, Joseph S. . .	Sweden, . .	Monroe.
Bragg, William . . .	Otisco, . .	Onondaga.
Brown, Daniel D. . .	Pitcairn, . .	St. Lawrence.
Burgess, Peter . . .	New-York, . .	New-York.
Burchard, George S. . .	Watertown, . .	Jefferson.
Burlingham, William A. . .	New-York, . .	New-York.
Campbell, Franklin . .	Bern, . .	Albany.
Cary, Mills . . .	West Milford, . .	New-Jersey.
Cary, Isaac . . .	do . .	do
Clark, John Oliver . .	Jersey City, . .	do
Clark, Thomas . . .	Darien, . .	Genesee.
Covert, James E. . .	Potter, . .	Yates.
Crandell, Henry N. B. . .	Watervliet, . .	Albany.
Crawford, William M. . .	New-York, . .	New-York.
Crepts, Christian . . .	Rome, . .	Oneida.
Curtis, John . . .	Unadilla, . .	Otsego.
Denniston, Benjamin F. . .	Cornwall, . .	Orange.



NAME.	TOWN.	COUNTY.
Driscall, Ransom . .	Greene, . .	Chenango.
Ferris, Joseph Fox . .	Smyrna, . .	Chenango.
Fitzgerald, William O. . .	Warwick, . .	Orange.
Farrell, Nicholas . .	New-York, . .	New-York.
Gamage, Gilbert C. W. . .	do . .	do
Griswold, Henry E. . .	Utica, . .	Oneida.
Groesbeck, Frederick . .	New-Scotland, . .	Albany.
Gunn, Orville . .	Mount-Morris, . .	Livingston.
Hall, Jacob Lewis . .	Whitehall, . .	Washington.
Herrington, Aaron . .	Burlington, . .	Otsego.
Howell, Davis . .	Brook-Haven, . .	Suffolk.
Harrington, Patrick . .	New-York, . .	New-York.
Hills, Joseph Benjamin . .	Fabius, . .	Onondaga.
Harrison, John . .	Elmira, . .	Chenango.
Johnson, Abraham . .	New-Paltz, . .	Ulster.
Johnston, Chester . .	Riga, . .	Monroe.
Jones, Josiah . .	New-York, . .	New-York.
Jones, David . .	do . .	do
Ketchum, George Erastus . .	do . .	do
Kinney, William . .	Roxbury, . .	New-Jersey.
Levy, Isaac . .	New-York, . .	New-York.
Mumby, John . .	Brooklyn, . .	Kings.
Mills, John A. . .	Le Roy, . .	Genesee.
Munger, John . .	Warsaw, . .	do
McCommisky, Francis . .	New-York, . .	New-York.
Nicholls, Ebenezer . .	Canton, . .	St. Lawrence.
Paterson, James . .	Quebec, . .	Lower Canada.
Pierce, Andrew . .	New-York, . .	New-York.
Price, John . .	Washington, . .	Dutchess.
Pickering, John L. . .	Chateaugay, . .	Franklin.
Rapp, John Fenton . .	New-York, . .	New-York.
Reed, George . .	Sodus, . .	Wayne.
Shotwell, John . .	New-York, . .	New-York.
Simkins, Miron . .	Chemung, . .	Chemung.
Smart, Franklin . .	Flushing, . .	Queens.
Slater, William L. . .	Rye, . .	Westchester.
Southwick, John Telfair . .	Albany, . .	Albany.
Spicer, Allen W. . .	Hoosick, . .	Rensselaer.
Swaysland, Frederick . .	New-York, . .	New-York.
Taber, John Henry . .	Sand-Lake, . .	Rensselaer.
Thomas, Clark . .	Bloomville, . .	Delaware.
Van Benschoten, Lawrence . .	New-York, . .	New-York.
Vanderbeck, John Edward . .	do . .	do
Van Norder, Nelson . .	Troy, . .	Rensselaer.
Van Scoy, George . .	Greenville, . .	Greene.
Van Riper, John . .	Paterson, . .	New-Jersey.
Warren, Francis . .	Delhi, . .	Delaware.
Webster, John S. . .	New-York, . .	New-York.
Wilkins, N. Depton . .	Brooklyn, . .	Kings.

## F E M A L E S .

NAME.	TOWN.	COUNTY.
Ackley, Sarah C. . .	Bennington, . .	Genesee.
Austin, Elizabeth . . .	Plainfield, . .	Otsego.
Banks, Emeline . . .	Walton, . .	Delaware.
Banks, Susan . . .	do . . .	do
Barnes, Elvira . . .	New-York, . .	New-York.
Breg, Olive . . .	Cohocton, . .	Steuben.
Brock, Lavinia . . .	Danby, . .	Tompkins.
Bracy, Mary Ann . . .	New-Haven, . .	Oswego.
Broqua, Pauline . . .	New-York, . .	New-York.
Bucklen, Martha . . .	West Winfield, . .	Herkimer.
Butler, Virginia . . .	Wyoming, . .	Putnam, Ill.
Coleman, Calista . . .	Le Roy, . .	Genesee.
Connor, Catharine . . .	New-York, . .	New-York.
Crawford, Rosetta . . .	Mooers, . .	Clinton.
Craft, Mary Elizabeth . . .	Mount-Pleasant, . .	West.
Denton, Lucille . . .	Newfield, . .	Tompkins.
Disbrow, Elizabeth H. . .	South Brunswick, . .	New-Jersey.
Edgett, Susan . . .	Greenville, . .	Greene.
Fearon, Eleanor . . .	New-York, . .	New-York.
Groesbeck, Magdalen . . .	New-Scotland, . .	Albany.
Garlock, Maria . . .	Canajoharie, . .	Montgomery.
Garrett, Catharine Ann . . .	Half-Moon, . .	Saratoga.
Gilbert, Sarah Ann . . .	Seneca Falls, . .	Seneca.
Gilhooley, Catharine . . .	New-York, . .	New-York.
Guile, Maria . . .	Lyme, . .	Jefferson.
Guile, Sarah . . .	do . . .	do
Harrington, Margaret . . .	New-York, . .	New-York.
Harris, Charlotte . . .	Jerusalem, . .	Yates.
Hegeman, Mary E. . .	Oyster Bay, . .	Queens.
Hills, Betsey . . .	Granville, . .	Washington.
Hills, Emily A. . .	Fabius, . .	Onondaga.
Hawes, Wealthy . . .	Danby, . .	Tompkins.
Hollon, Sally Christina . . .	Utica, . .	Oneida.
Houston, Ellen . . .	New-York, . .	New-York.
Hull, Jane Elizabeth . . .	Brooklyn, . .	Kings.
Hurley, Mary . . .	New-York, . .	New-York.
Hunter, Bethana . . .	De Witt, . .	Onondaga.
Kennedy, Laura Ann . . .	Ellisburgh, . .	Jefferson.
Lagrange, Edith . . .	New-Scotland, . .	Albany.
Lake, Susan . . .	Poughkeepsie, . .	Dutchess.
Laubscher, Mary Ann . . .	New-York, . .	New-York.
Lewis, Prudence . . .	Preston, . .	Chenango.
Many, Christiana Jane . . .	Blooming-Grove, . .	Orange.
Martin, Ellen . . .	Albany, . .	Albany.
Martin, Eliza . . .	do . . .	do
Mather, Elizabeth . . .	Utica, . .	Oneida.
Merrill, Elizabeth . . .	Caneadea, . .	Allegany.
Milhench, Jane . . .	New-York, . .	New-York.
McCarty, Betsey . . .	Albany, . .	Albany.

NAME.	TOWN.	COUNTY.
McDougal, Isabella .	Niagara, .	Upper Canada.
McGuire, Mary Ann .	New-York, .	New-York.
McMonigel, Catharine .	do .	do
Morgan, Fidelia . .	Syracuse, .	Onondaga.
Oakes, Deborah Ann .	Islip, . .	Suffolk.
Page, Thankful . .	Freedom, .	Cattaraugus.
Pelton, Orril A. . .	Perrysburg, .	do
Person, Louisa Elizabeth	Brandon, . .	Franklin.
Randell, Elizabeth .	Shandakin, .	Ulster.
Relyea, Cornelia . .	Ulsterville, .	do
Relyea, Hannah Jane .	do . .	do
Sherlock, Elizabeth .	Rochester, .	Monroe.
Skelly, Bridget . .	New-Paltz, .	Ulster.
Spafford, Emily . .	Bergen, . .	Genesee.
Spalding, Paulina . .	Lowville, .	Lewis.
Stanton, Emily . . .	New-York, .	New-York.
Swift, Ann Maria . .	Manlius, . .	Onondaga.
Thurston, Mary . . .	Columbia, .	Herkimer.
Vail, Ann Maria . . .	Goshen, . .	Orange.
Vandell, Emily . . .	Staten Island, .	Richmond.
Van Salisbury, Lucretia .	Castleton, .	Rensselaer.
Wayland, Anna Mead .	New-York, .	Yew-York.
Webster, Charlotte H. .	do . .	do
Wells, Miriam . . .	Fort Ann, . .	Washington.
Wilson, Ursula . . .	Hoosick, . .	Rensselaer.
Worden, Rhoda . . .	New-Paltz, .	Ulster.
Young, Louisa . . .	New-York, .	Yew-York.

	Males.	Females.	Total.
Pupils supported by the State of New-York, . . .	54	60	114
“ “ “ Institution, . . .	6	6	12
“ “ “ Corporation of New-York, . . .	6	6	12
“ “ “ State of New-Jersey, . . .	5	1	6
“ “ “ their friends, . . .	5	2	7
“ “ “ Supervisors of Dutchess County, . . .		1	1
Total, . . .	76	76	152

## No. 2.

**Balance on hand, January 1st, 1841,**

**The above account of the Treasurer has been examined, and found to be correct.**

**ROBERT C. CORNELL, CHAIRMAN FINANCE COMMITTEE.**

## No. 3.

## DONATIONS.

From Cyrenius Beers, Esq.,	\$10 00
" E. C. B.,	2 50
" Proceeds of public exhibition in Broadway Tabernacle,	117 06
	<hr/>
	\$129 56
From the editors of the N. Y. American,	
their paper,	\$10 00
" " Com. Advertiser,	10 00
" " Evening Star,	10 00
" " Newark Daily Adv.	6 00
" " Churchman,	3 00
" " Christian Advocate	
and Journal,	3 00
" " N. Y. Evangelist,	2 50
" " Chris. Intelligencer,	2 50
" " Baptist Advocate,	2 50
" " Episcopal Recorder,	
Philadelphia,	2 00
	<hr/>
	\$51 56
	<hr/>
	\$181 00
	<hr/>

T. Bridgeman, The American Gardener, 1 vol.  
 William Chapin, Gazetteer of the United States and Map.  
 G. Coles, Youth's Magazine, 1 vol.

## No. 4.

## STATEMENT RELATIVE TO THE SHOPS.

## THE BOOK-BINDERY,

*In account with the New-York Institution for the Deaf and Dumb.*

1840.	DR.	
Jan. 1.	To balance,	\$6 72
Dec. 31.	Cash paid sundry bills to this date, inclusive,	685 04
		<hr/>
		\$691 76
"	do Book-binder, do	1,105 15
"	Balance,	923 93
		<hr/>
		\$2,720 84
		<hr/>

APPENDIX.

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1840.	CR.		
Dec. 31.	By cash received for work, .	\$1,370	94
	Bills unpaid, .	\$1,354	45
	Less account overpaid,	4	45
		<u>1,349</u>	90
			<u>\$2,720</u>
			84
1841.			
Jan. 1.	By balance, . . . . .	\$923	93
		<u></u>	<u></u>

THE TAILORS' SHOP

*In account with the New-York Institution for the Deaf and Dumb.*

1840.	DR.		
May 19.	To cash paid wages of tailoress,		
	4½ months, \$37	33	
Dec. 31.	do do tailor, 7 do	116	66
		<u></u>	\$153
			99
"	do Trimmings, . . . . .		107
			46
"	Balance, . . . . .		92
			89
		<u></u>	<u>\$354</u>
			34

1840.	CR.		
Dec. 31.	By cash received for work done in		
	shop, . . . . .	\$161	54
"	Work done for pupils, . . . . .	192	80
		<u></u>	\$354
			34
1841.			
Jan. 1.	Balance, . . . . .	\$92	89
		<u></u>	<u></u>

THE SHOE SHOP

*In account with the New-York Institution for the Deaf and Dumb.*

1840.	DR.		
Dec. 31.	To cash paid wages shoe-maker to this date		
	inclusive, . . . . .	\$276	00
"	do Leather and findings, do	401	66
		<u></u>	<u>\$677</u>
			66
1841.			
Jan. 1.	Balance, . . . . .	\$86	04
		<u></u>	<u></u>

1840.	CR.	
Dec. 31.	By cash received for work done in shop,	\$134 69
"	Work done for pupils,	456 93
		<hr/>
"	Balance,	\$591 62
		86 04
		<hr/>
		<u>\$677 66</u>

**THE CABINET SHOP**

*In account with the New-York Institution for the Deaf and Dumb.*

1840.	DR.	
Dec. 31.	To cash paid wages of cabinet-maker,	\$360 00
	Sundries for cabinet shop,	22 15
		<hr/>
		\$382 15
1841.		
Jan. 1.	Balance,	\$356 06
		<hr/>
1840.	CR.	
Dec. 31.	By cash received for work done in shop,	\$26 09
"	Balance,	356 06
		<hr/>
		<u>\$382 15</u>

**No. 5.****BIBLIOGRAPHICAL NOTICES.\***

CONTINUED FROM THE LAST ANNUAL REPORT.

The following publications on deaf-mute instruction have been added to the library of the Institution :—

146. Der Taubstumme im uncultivirten Zustande nebst Blicken in das Leben Merkwürdiger Taubstummen von dem Taubstummen Otto Friedrich Kruse, Lehrer an der Bremen Taubstummenanstalt. *Bremen*, 1832, 12mo. pp. 221.

The Deaf and Dumb in an uncultivated state, together with brief Memoirs of remarkable Deaf-Mutes. By Otto Frederic

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\* Prepared by Professor J. A. Cary.

Kruse, a deaf-mute, and teacher in the Bremen Deaf and Dumb Institution.

The author of this work lost his hearing when six years of age. In the following year, (1808,) he entered the Deaf and Dumb Institution at Kiel, in Germany, but afterwards he removed, with the school, to Sleswic. After completing his education at Sleswic, he remained in the same school as assistant teacher, until 1825. In the year 1828 he became a professor in the Deaf and Dumb Institution at Bremen. Though entirely deaf he has not wholly lost the use of speech. His style is pure, and his thoughts seem to flow naturally in the forms of written language. Indeed, from a perusal of his writings, no one would suspect the peculiar misfortune of the author.

The volume now under notice is Mr. Kruse's second work, and is dedicated to "His Majesty Frederic the Sixth, the distinguished benefactor of the deaf and dumb." In this work the author considers the uneducated deaf-mute in four points of view, viz. in respect to his heart, mind, morals and religion. As to the first particular, he maintains that the egotism, suspicion and obstinacy, which characterize the ignorant deaf-mute, proceed from the indifference, and often the ill-treatment, of which he is subject, for when kindly treated he is confiding and affectionate. He cannot bear an injury, or a look of contempt, and he is very sensitive to expressions of approbation or blame. As to mind, the deaf-mute is originally endowed with faculties of the same order and capacity as other human beings; but, when limited mainly to his own observation and reflection, his mind expands slowly, and even with the best advantages for instruction, as he must ever remain deprived of the means of a full communion of spirit with his fellow-men, his mind can never reach that perfect development which is attained by one, who possesses all his senses in perfection. The deaf-mute has, naturally, a moral sense, and, therefore, can distinguish between right and wrong; but, when left to himself, without restraint, and without instruction, he yields readily to his inclinations, and frequently to his passions. Among the vices which the author has observed among the uneducated deaf and dumb, are gluttony, theft, falsehood and slander. He thinks that, unaided by others, they never obtain a notion of the immortality of the soul, or of the existence and attributes of the Supreme Being.

147. Algemeen Verslag, gedaan binnen Groningen, in de vijf en veertigste jaarlijkse vergadering van contribuerende



Ledens, den 24 Julij, 1837, wegens het Instituut voor Doofstommen, aldaar opgerigt in den jare 1790. 8vo. pp. 59.

General Report, made at Groningen, at the forty-fifth annual meeting of the contributing members, on the 24th of July, 1837, respecting the Institution for the Deaf and Dumb established there in the year 1790.

The number of pupils in the Deaf and Dumb Institution at Groningen, in Holland, at the date of the above report, was one hundred and sixty-eight, and, in this respect, it is surpassed by no similar institution, excepting those of London and Paris. It is under the superintendence of the Messrs. Guyot, father and son. The expenses for 1836, amounted to 42,826 florins, or \$17,170 40, U. S. currency.

148. Algemeen Verslag, &c. 8vo. pp. 57.

General Report, made at Groningen, at the forty-sixth annual meeting of the contributing members, on the 23rd of July, 1838, respecting the Deaf and Dumb Institution established there in the year 1790.

This report, like the preceding, is occupied mainly with topics of a local character. The Directors of the Groningen Institution have noticed that a large proportion of the deaths among the deaf and dumb, is caused by consumption, and they have, therefore, been led to inquire, whether there is anything, in the peculiar misfortune of this class of persons, which predisposes them to diseases of the lungs. In the hope of obtaining information on this subject, the Directors proposed a prize question to the first class in the Royal Academy of Arts and Sciences, at Amsterdam. The prize offered was a medal of the value of five hundred florins. The dissertations were to have been presented before the close of February, 1839. The results of this investigation are probably given in a more recent report, which, it is to be regretted, has not yet come to hand.

149. Institution Royale des Sourds-Muets de Paris. Distribution des prix pour l'année scolaire, 1838-1839. 8vo. pp. 32. Royal Institution for Deaf-Mutes at Paris. Distribution of prizes for the annual term of the school, 1838-1839.

This pamphlet gives an account of a public examination of the pupils of the Royal Institution, and contains, also, the addresses delivered on the occasion, together with a classification of the successful competitors for the prizes. As the Institution at Paris was the first public institution established for the instruction of the deaf and dumb, the president, in his address,

refers, with great pleasure, to the one hundred and forty-eight institutions, now existing, for the benefit of this unfortunate class of persons. Of these institutions, sixty are found in Germany, sixteen in Great Britain, two in Spain and Portugal, nine in Italy, six in Switzerland, eight in Belgium, two in Holland, two in Denmark, two in Sweden, three in Russia, six in the United States, and thirty-two in France.

150. Inauguration du buste de l'abbé de l'Epée. *Paris*, 1840, Svo. pp. 28.

Inauguration of the bust of the Abbé de l'Epée.

In the year 1760, the Abbé de l'Epée established, at Paris, the oldest existing institution for the deaf and dumb. His death occurred on the 23rd of Dec., 1789. Until recently, the public were not aware of the existence of an original and correct likeness of this worthy man. Nor was the discovery of such a likeness anticipated, for it was well known that he had declined every request to allow his features and form to be preserved in painting or in sculpture. It now appears, however, that Deseine, one of his pupils, with sentiments of the most profound admiration and gratitude towards his generous instructor, watched him, when absorbed in religious meditation, and, after many attempts, succeeded in obtaining a perfect likeness. His work was completed before De l'Epée knew of its commencement, and, when it was shown to him, he kindly permitted his devoted pupil to retain the treasure which he had so ardently sought to procure. The bust, thus executed by Deseine, was presented in April, 1840, to the Royal Institution for deaf-mutes at Paris, by Mr. Amédée Durand, a nephew of the deaf-mute artist.

On the 11th of May, this bust was publicly inaugurated. An address was delivered on the occasion by Baron de Gerando, peer of France, and president of the council of administration. This eloquent and admirable address, which is now published, is worthy of its distinguished author, and of its illustrious subject. After the address crowns of amaranth were placed upon the head of the bust, by two pupils, a male and a female, and the pedestal was surrounded with garlands of flowers by other pupils, amidst the applause of the assembly.

This pamphlet contains also a notice of the rewards of merit which were given to the pupils on this occasion. It is stated that a subscription has been opened in Versailles, the native city of De l'Epée, for the purpose of procuring funds to erect a monument to this benefactor of humanity.

151. Report of the Edinburgh Deaf and Dumb Institution ; established June 25, 1810 ; and incorporated by seal of cause from the magistrates of Edinburgh, 1838. *Edinburgh*, 1838, 8vo. pp. 28.

The Edinburgh institution is sustained chiefly by charitable contributions. In 1838, eighty-one pupils were under instruction ; of whom twenty-one were supported by the Ladies' Auxiliary Society. Forty-four of the pupils were males, and thirty-seven were females. Only two deaths had occurred in the institution since its commencement in 1810.

152. Report of the Edinburgh Institution for the Deaf and Dumb, &c. 1839. *Edinburgh*, 1839, 8vo. pp. 40.

The receipts of the preceding year amounted to £1,103.17.8, and the expenditures for the same time were £1,718.3.3. To supply this deficiency of the income, Mr. Kinneburgh, the principal teacher of the Edinburgh Institution, made a tour through many of the towns of Scotland. He was accompanied by some of his pupils, and the people, highly gratified with their exhibitions, gave a generous response to their mute appeal.

One form of contribution is noticed which presents a new mode of enlisting public sympathy and support. "The directors would particularly call the attention of the friends of the institution to a mode of collection, which has been denominated 'THE PARENTS' THANK-OFFERING,' and would earnestly recommend its adoption : the contributors to be parents desirous of expressing their gratitude for being exempt from the heavy affliction of having any of their children deaf and dumb ; and on the sympathy of such, this solicitation for aid surely falls with irresistible force. The amount proposed to be subscribed is one shilling annually, for each child in a family, who has the faculty of hearing and speech."

153. Eighteenth Annual Report of the Glasgow Society for the education of the Deaf and Dumb. Instituted 14th January, 1819, and incorporated by seal of cause from the magistrates of Glasgow, June 11th, 1839. *Glasgow*, 1839. 8vo. pp. 48.

This pamphlet contains a list of the Office-Bearers for 1839—the eighteenth report—"Plead for the Dumb," a short poem—Medical report—Statistics of the deaf and dumb—Memoirs of persons born deaf, dumb, and blind—Report of the annual examination—Appendix, containing specimens of original composition of pupils in the Institution—Regulations—Treasurer's account—Subscriptions for 1838, collections and donations.

It is stated that, on the island of Arran, there are twelve persons deaf and dumb, in a population of 6,427, or 1 in every 535 individuals. Some facts are mentioned of deafness in families. "Of 22 families, in which there were 125 children, 67 were deaf and dumb. In one of these families, in which there were 9 children, 8 of them were deaf and dumb, and only 1 educated." "One has a father born deaf and dumb, who is now blind." Another, having completed her education, left school in 1824, but she became blind from a cataract in 1834, and was admitted as a pupil into the Glasgow Asylum for the Blind, where she has learned to read.

"Another interesting case is that of a girl who has a blind mother, with whom she freely converses by sense of touch. At the examination of the blind in 1833, this deaf girl in answer to the question, 'How did you lose your hearing?' replied in writing—'I lost my hearing from measles and fever when I was eight months old, and my mother lost her sight lately. I was very sorry for this affliction. If she spoke to me, I could not hear her voice; and when I wrote to her, she could not see. I am very glad now that I can converse with her by the sense of touch, as I have been doing with the blind boy.'"

In the notices of persons deaf, dumb and blind, mention is made of seventeen persons, who have been known to be afflicted with this threefold calamity. There are other names which might be added from our own country.

154. Nineteenth Annual Report of the Glasgow Society for the education of Deaf and Dumb. April 23, 1840. *Glasgow*, 1840. 8vo. pp. 34.

The number of pupils in the Institution was seventy-two. They were under the instruction of Mr. Duncan Anderson and two assistants. This report contains the answers of several pupils to the following question, "What did you know before coming here concerning the being and character of God, and had you any idea of your own soul?" Their answers confirm the opinion expressed by Mr. Gallaudet, a statement of which is here inserted, as it presents, in a condensed form, the views which are entertained, it is believed, by all instructors of the deaf and dumb, both in Europe and America. "I do not think it possible to produce the instance of a deaf-mute, from birth, who, *without instruction on the subject from some friend, or at some institution for his benefit*, has originated, from his own reflections, the idea of a Creator and Moral Governor of the world, or who has formed any notions of the immateriality and immor-

talities of his own soul. At the same time, there is, I think, satisfactory evidence to show, that *the untaught deaf-mute* has his moral sense, like that of other children, developed and called into exercise by his intercourse with the beings around him, and that he thus forms notions of *what is right and wrong*, with regard to the relations which he sustains to his parents and other members of the family to which he belongs, and of the community in which he resides."

155. Profile view or section of the organs of speech, to show the mechanism of articulation.

The Alphabet.

These are two printed sheets, which accompanied the preceding reports from Glasgow. They were prepared by Mr. Anderson, and are designed to teach articulation to a class of deaf-mutes. As the deaf and dumb cannot be taught to speak by first hearing a sound, and then adapting their vocal organs to utter a similar one, nor, by seeing the exact positions of those organs, when used in speech, learn to imitate them, it is necessary, in teaching them articulation, to present to them, in drawing, profile views of the organs of speech, which shall represent them in all the various positions they assume, when uttering the sounds of the language.

156. Twelfth Annual Report of the Trustees of the Ohio Asylum for the education of the Deaf and Dumb, to the Legislature of the State of Ohio, for the year 1838. *Columbus*, 1839. 8vo. pp. 15.

This Institution was established by legislative authority, and is sustained, mainly, by appropriations from the public treasury. Of 152 deaf-mutes, whose cases had been examined respecting the causes of deafness, it is said, "In no instance can the misfortune be said to be hereditary."

157. Thirteenth Annual Report of the Trustees of the Ohio Asylum for the Education of the Deaf and Dumb, for the year 1839. *Columbus*, 1840. 8vo. pp. 24.

The receipts for the year ending Dec. 22, 1839, were \$10,668 36. Of this sum \$9,391 63 were received from the State Treasurer. The number of pupils was seventy-two. Mr. H. N. Hubbell, the Principal, is aided in the department of instruction by five male assistants. The Principal, in his interesting report to the trustees, gives a general abstract of the course of study pursued in the Ohio Institution, for a term of five years.

158. Fourteenth Annual Report of the Trustees of the Ohio Asylum for the Education of the Deaf and Dumb. *Columbus*, 1841. 8vo. pp. 27.

Instruction was commenced in the Ohio Institution with three pupils, on the 16th of Oct., 1829. Including these, one hundred and ninety-nine different pupils have been connected with the Institution, and, at the date of this report, Dec. 1, 1840, the number of pupils was seventy-nine, which was a larger number than had ever been reported as under instruction at any one time. It is a remarkable fact that six of the members of the school are from one family. There is another family in Darke County, Ohio, which contains the same number of deaf-mutes. In each of these families there are twelve children, and, in one of them, the deaf and dumb and the speaking children were born alternately.

"The first attempt at instructing the deaf and dumb in the United States, in any systematic manner, was made in Goochland County, Virginia, in the year 1812, in the family of Col. William Bowling, who had three deaf and dumb children. Col. Bowling invited over to America a son of the elder Braidwood, to instruct his children; but his visit to this country, on this important errand, was not followed by any very important result, either to Col. Bowling's children, or to any other American deaf and dumb."

159. The Annual Report of the Board of Directors of the Pennsylvania Institution for the Deaf and Dumb, for 1840. *Philadelphia*, 1841. 8vo. pp. 12.

The number of pupils in this Institution on the 31st of Dec., 1840, was one hundred and ten. In the department of instruction, Mr. A. B. Hutton, the Principal, is assisted by six instructors, two of whom are deaf-mutes. The receipts of the Institution from January 1, to December 31, 1840, were \$20,627 04, and the payments, for the same time, were \$16,272 15, leaving a balance in the treasury of \$4,966 58.

160. The Twenty-Fourth Report of the Directors of the American Asylum, at Hartford, for the education and instruction of the Deaf and Dumb. Exhibited to the Asylum, May 16, 1840. *Hartford*, 1840. 8vo. pp. 24.

The following extract presents the cause of deaf-mute instruction, in this country, in an encouraging aspect.

"The Board cannot but experience much satisfaction in contemplating the extension of the means for the education of the

deaf-mutes of our country. In the spring of the year 1817, the only means of this kind in operation in America, commenced in a hired house in this city. Now, an incorporated, well-endowed, and permanent institution exists, for the benefit of all the deaf and dumb of the New-England States; another for the State of New-York; another for the State of Pennsylvania; and each of these has the ability and disposition to receive applicants from neighboring States and sections of country; so that by means of these three institutions, the eastern and middle portions of the United States, as far at least as the Potomac river, are well provided for. Kentucky and Ohio have each an institution more than competent, no doubt, to answer the demands of those States respectively. Virginia, as before noticed, has engaged in the work, and will shortly, we trust, have an institution, equal at least to the education of her own deaf-mute population, and that perhaps of some neighboring State. Illinois has also incorporated an institution, but whether anything farther has been done we are not informed. The Legislatures of fifteen or sixteen States of the Union have provided for the instruction of the indigent among their deaf-mutes, in some one of the existing institutions; so that comparatively, but few obstacles remain to the accomplishment of the great design, of offering education to every deaf and dumb youth of the United States."

In connection with this notice of the means of education now enjoyed by the deaf and dumb, it is gratifying to be assured that their privileges confer upon them permanent benefits. The Board state, "We continue to receive very interesting accounts of the prosperity, respectability, and happiness of many of our former pupils; and sometimes from their parents, or others, we are favored with details of their usefulness as members of the community, and of their virtuous and exemplary conduct as professing Christians."

The Instructors are Lewis Weld, A. M., Principal, and nine assistant teachers. The number of pupils in the Asylum, within the year ending on the 16th day of May, 1840, was one hundred and thirty-two.

## TERMS OF ADMISSION.

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I. Pupils are provided for by the Institution in all respects, clothing and travelling expenses excepted, at the rate of one hundred and thirty dollars each, per annum. Clothing will also be furnished by the Institution if desired, at an additional annual charge of thirty dollars. Payment is required semi-annually in advance.

II. The regular time of admission is at the close of the vacation, which extends from the fifteenth of July, to the first of September. No pupil will be received at any other time except in very extraordinary cases.

III. No deduction will be made from the annual charge in consequence of absence on any account whatever except sickness, nor for the vacation.

IV. Pupils are at liberty to reside during the vacation in the Institution, without extra charge.

V. Applicants for admission should be between the ages of twelve and twenty-five years. The Institution will not hold itself bound to receive any not embraced within this rule, but may do so at discretion.

VI. Satisfactory security will be required for the punctual payment of bills, and for the suitable clothing of the pupils.

VII. Applications from a distance, letters of inquiry, &c., must be addressed, post-paid, to the Principal of the Institution. The selection of pupils to be supported at the public expense, is made by the Secretary of State at Albany, to whom all communications on the subject must be addressed.

VIII. Should objections exist to the admission of any individual, the Board reserve to themselves or their officers a discretionary power to reject the application.

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The above terms are to be understood as embracing the entire annual expense to which each pupil is subjected. Stationery and necessary school-books are furnished by the Institution. No extra charge is made, in case of sickness, for medical attendance, medicines, or other necessary provisions.



It is suggested to the friends of deaf-mute children, that the names of familiar objects may be taught them with comparative ease before their admission, and that the possession of such knowledge in any degree, materially facilitates their subsequent advancement. To be able to write an easy hand, or at least to form letters with a pen, is likewise a qualification very desirable. In reference to this subject, it is recommended that the words which constitute writing lessons, or *copies*, preparatory to admission, should be such as have been previously made intelligible to the learner.

In the case of each pupil entering the Institution, it is desirable to obtain written answers to the following questions. Particular attention to this subject is requested.

1. Was the deafness from birth, and owing to some original constitutional defect ; or was it produced by disease or accident ? And if so, in what way, and at what time ?

2. Are there any cases of deafness in the same family, or among any of the ancestors or collateral branches of kindred ; and how, and when produced ?

3. Is the deafness total or partial, and have any means been employed to remove it ; and what are the results of such efforts ?

4. Have any attempts been made to communicate instruction, and is the individual acquainted with any trade or art, or with the mode of forming letters with a pen ?

5. Is the individual laboring under any bodily infirmity, such as palsy, nervous trembling, or mal-formation of the limbs ; or does he or she show any signs of mental imbecility or idiocy ?

6. What are the names, occupation and residence of the parents ?

7. If either of the parents is dead, has a second connexion been formed by marriage ?

8. What are the number and names of their children ?

By order of the Board,

JAMES MILNOR, *President*.

H. P. PEET, *Secretary*.

ALPHABET OF THE DEAF AND DUMB.

A a



B b



C c



D d



E e



F f



G g



H h



I i



J j



K k



L l



M m



N n



O o



ALPHABET OF THE DEAF AND DUMB.

P p



Q q



R r



S s



T t



U u



V v



W w



X x



Y y



Z z



&c



[REDACTED]

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TWENTY-THIRD ANNUAL REPORT

OF THE  
DIRECTORS

OF THE NEW-YORK INSTITUTE FOR THE INSTRUCTION

OF THE  
DEAF AND DUMB;

LEGISLATURE OF THE STATE OF NEW-YORK,

FOR THE YEAR 1844.



NEW-YORK:

PRINTED BY W. B. ALLEN, 241 & 243 N. 4TH ST. (N. 4TH & 5TH STS.)  
CITY OF NEW-YORK.

1844



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PUBLISHED BY MARY H. GALT & CO., 111, NASSAU STREET,  
OPPOSITE THE CITY HALL.

1842

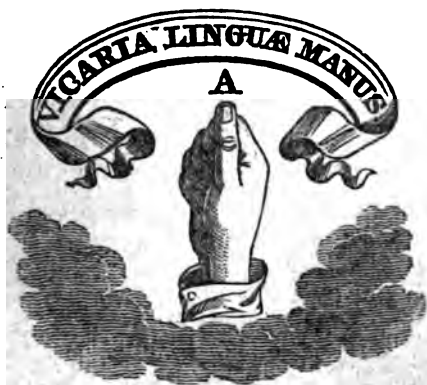








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**NEW-YORK:**  
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**JAMES ROBERT, PRINTER.**

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## TWENTY-THIRD ANNUAL REPORT.

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The Board of Directors of the New-York Institution for the Instruction of the Deaf and Dumb, submit to the Legislature their Twenty-third Annual Report, putting upon record their doings, and the progress and actual condition of the Institution under their care, for the year one thousand eight hundred and forty-one.

During the year *thirty-six* pupils have been received, and *twenty-six* have left ; leaving in the Institution on the thirty-first day of December, 1841, as appears by the accompanying catalogue, *one hundred and sixty-two pupils*, being an increase of ten on the number returned last year, and a greater number, with one exception, than has been embraced in any previous catalogue.

By the Treasurer's account herewith submitted, it will be seen that during the past year the receipts of the Society, from every source, including the balance on hand of six thousand fifty dollars and sixty-four cents, at the close of the year eighteen hundred and forty, amount to thirty-three thousand four hundred and fifty-one dollars and ninety-one cents, and the disbursements during the same period to thirty-two thousand three hundred and sixty dollars and seventy cents, leaving, on the thirty-first day of December, 1841, in the hands of the Treasurer, a balance of one thousand and ninety-one dollars and twenty-one cents. Nearly the whole of the balance on hand at the close of the preceding year, as will be seen by reference to the ac-



count, was invested in Treasury notes, to be applied, when circumstances shall justify it, in the erection of a suitable building for the accommodation of the mechanical trades.

Through the blessing of Providence on the regimen adopted in regard to food, clothing, cleanliness, and exercise, the health of the inmates of the Institution has, for the most part, continued good. It is certainly no small cause of gratitude that entire years should pass away without a single death, in a community of one hundred and sixty or seventy. There were several cases of autumnal fevers in the months of October and November, but every one, the Board are happy to say, yielded to the influence of judicious medical treatment.

In their last Report, the Board endeavored to acquit themselves, on behalf of the deaf-mutes under their care, of part of the debt of gratitude they owed to Dr. Hawes, Surgeon Dentist, of No. 8 Park Place. They have much pleasure in saying that that gentleman still continues his skilful and benevolent attentions.

It has also become the agreeable duty of the Board to make a similar acknowledgement to Dr. Post, so well known for his success in one of the modern discoveries of surgery, the operation for the cure of strabismus. That gentleman having offered his gratuitous services, operated on four of the pupils who were afflicted with that unpleasant deformity of the eyes, and in each case with complete success. The improvement in appearance produced by the removal of this blemish, is as remarkable as it is pleasing.

In the department of manual labor, the Board have nothing new to present. The same trades that were specified in the last annual report, viz. book-binding, shoe-making, tailoring, cabinet-making, and gardening, are still taught, with the same general result. A statement of the income and expenditure of each branch is submitted herewith.

This department occupies a range of temporary shops standing on leased ground, in which the several branches are

seriously straitened for room. If the Institution can obtain for this ground, now held by the Corporation of the city, a title which will warrant an investment in permanent fixtures, the Board propose to erect a building, more ample in accommodations, more convenient in internal arrangements, and more creditable in architectural taste, than that now in use.

In a pecuniary point of view, these mechanical employments are chiefly important as supplying so many of the wants of the Institution from the labor of its own inmates; but were this the only advantage, the establishment and support of shops would be of very doubtful economy. A far higher consideration is the operation of the system of manual labor pursued in the Institution, on the health, the habits, and the future prospects of our pupils.

It is a principle now fully established on the solid basis of reason and experience, that regular alternations of manual and intellectual labor, of rest and recreation, are conditions most in harmony with the laws of our organization, and therefore, most favorable to health, mental improvement, and happiness. The manual skill acquired in the Institution will no doubt be useful to very many in after life, but the habits of industry and regularity there formed, will be more valuable still.

This topic has often been touched on in our previous reports, but its peculiar importance demands that it should never be lost sight of.

That the young must have recreation, that the mind, like a spring, too constantly bent will lose its elasticity, is a maxim trite indeed, yet not the less true and important; and from the foundation of the Institution, a certain convenient portion of each day has been set apart for those sports, followed, when the weather will admit, in the open air, which, while they give keenness to the appetite, tension to the muscles, and healthy development to the whole frame, at the same time restore to the wearied faculties of the mind their tone and vigor.

The nature of the sports which the young may engage in,

provided they are innocent, may be safely left to their own choice ; and, indeed, to prescribe amusements would be, in the highest degree, absurd, the very essence of recreation consisting in the free choice, prompted by the caprice of the moment. Nevertheless, a very useful direction may be given to these impulses, by placing before the eyes aids and appliances which may prompt to the exercise of various muscles not commonly brought into play, and which, by always presenting at hand the apparatus for some of the most exciting kinds of these manly amusements, may incite to greater regularity ; the first favoring the more perfect development of the form, and the last ensuring the full measure of benefit. It has therefore long been an object with the Board to erect a Gymnasium ; and during the past year this object has been accomplished with very gratifying results.

During the past year Miss Dudley has relinquished her situation as Matron, and withdrawn from the cares and responsibilities of the office, though she continues to reside in the family, and discharge such duties as are assigned her in the care and supervision, out of school, of some of the younger pupils. The Board desire to express their high estimation of the services she has rendered, and their cordial approbation of the manner in which she has conducted the operations of the domestic department for a period of more than ten years. Mrs. Stoner, who, for several years past, has acted in the capacity of Assistant Matron, and who possesses the requisite qualifications and experience for a successful discharge of its duties, has been elected to the vacant post.

In this department of the Institution a long projected and thorough change has been effected, which was recommended by the Superintendent of Common Schools, Gen. Dix, at his official visit in 1837, and thus noticed in his report made to the Legislature in January following.

“No change seems to be required in any matter relating to the personal accommodation of the pupils, except in lodging ;

and the present arrangement is not deemed particularly objectionable. The lodging rooms are large, airy, and well ventilated. The beds are excellent, and the bed-clothes neat and abundant. The bedsteads are double, and are calculated for lodging two pupils each. As a permanent arrangement, it would doubtless be an improvement to give each pupil a separate bed. The expense of the change would, however, be considerable ; and its importance is not deemed so great as to require it to be made, until a favorable opportunity shall be presented for that purpose."

The attention of the Board was also called to this proposed arrangement by the late Superintendent, Mr. Spencer, and assurances were given this gentleman that as they now had the means of meeting the expense, which had not hitherto been the case, there would be no further delay to carry it into effect. A change has, therefore, been made from double to single beds in the male and female dormitories.

Important as are the topics which have now been dismissed with the customary annual notice, they are merely incidentals in the management of such an establishment. It is the state of the department of intellectual instruction, which must give to the Institution its character and standing. It was originally founded for the sole purpose of giving to the deaf and dumb, that knowledge of written language which they could not acquire in ordinary schools, and which is necessary to restore them to those intellectual and social privileges which are their birthright ; for this end alone has the patronage of the State been so liberally extended to it, and, however great, incidentally, may be its beneficial effects in other respects, according to its success in this peculiar task it must stand or fall.

In proof that in this point of view the Institution has well fulfilled the just expectations of its benevolent founders, the Legislature, and the public at large, the Board refer to the numerous specimens of uncorrected original compositions, varying in merit with the time the pupil has been under instruction,

It is not our present purpose to go over the wide field of observations embraced in the Report just referred to, because, on many points we have since added little, or at least very little that was satisfactory to our previous knowledge. Whether there are more males born deaf in this country than females, in proportion to the whole number of births of each sex? Whether male or female infants are most liable to the diseases which affect the delicate internal apparatus of the ear? Whether congenital or accidental deafness is the most common? Whether the families of the wealthy are comparatively exempt from this calamity? What diseases most frequently destroy the sense of hearing? Whether an excited imagination in the mother may, by some mysterious mode of operation, close up the ears of a child ere it sees the light? These and similar questions are no nearer a solution now, than they were five years ago; and it will require many additional years of zealous investigation and patient observation, ere the most sanguine theorist will be able to draw any conclusions on such points perfectly satisfactory to himself.

But during the last year an additional interest has been given to this subject, by the publication of part of the corrected details of the census of 1840.

A comparison of the respective proportions of deaf-mutes in the several States, according to the census of 1830, presented results so inexplicable on any known principles, as to induce a very general feeling unfavorable to the accuracy of the census. These results, however, have been in so many cases confirmed by the census of 1840, taken after the lapse of ten years, and to a great extent, by different persons and under different circumstances, that we are forced to conclude that the singular discrepancies observed in the proportions of deaf-mutes among the population of different sections of the Union, such as the very striking difference, at each enumeration, between the North and South in the number of colored deaf and dumb, or the contrast between Kentucky and the States bounding it on

the north, west, and south, must be ascribed to natural laws yet perhaps to be discovered, or at least investigated. A table carefully prepared, of the number and proportion of deaf and dumb persons in each State and Territory of the Union, according both to the census of 1830, and that of 1840, will be inserted in the Appendix to this Report.

To argue that there must be inaccuracies in every census, however carefully taken, would be a mere waste of words ; and when we reflect that the original schedules, on the faithfulness of which the accuracy of all subsequent calculations, however carefully made, must depend, were filled out by a great number of different individuals, in many of the States amounting to hundreds, who were, for the most part, selected for political considerations, without regard to any peculiar fitness for a task which requires not only clerical skill, but habits of mathematical accuracy, and a natural love of statistical exactness, it would certainly be very remarkable if the returns should prove in many instances perfectly correct. Still it is evident that, though the returns for one town or county may be much more accurate than the returns for an adjoining town or county, made by a less careful or less competent hand, yet when we come to consider an aggregate of several hundred such returns, forming the sum total of a populous district, the chances of error will be pretty equal as between different States, and still more as between entire sections of the Union. The census may therefore be assumed as sufficiently accurate for the purposes of comparison between different sections of the Union, in which respect only we now propose to examine it, while some of the deficiencies which undoubtedly exist in the number of deaf-mutes who ought to have been returned, as in the number given as under fourteen years, may be supplied by rational deduction from the census itself ; and others may, perhaps, hereafter be supplied, when the entire returns, including the details of towns and counties are published, by calculating from known errors as data.

The results obtained by applying any common divisor to the population of a town or even a county, will usually differ widely from the actual number of deaf-mutes dwelling in such town or county, but in proportion as we take into view a greater population, the results will be more nearly uniform, till, when we reach a population of ten or twenty millions, we shall find but little variation.

This is perfectly consistent with our experience in all other matters, in which we have to consider the effects of an unascertained, often an incalculable variety of causes, acting not altogether, but in various combinations, and with various directions of impulse and degrees of intensity, from the results of previous combinations. Though, from the consideration of here and there an isolated fact, there may seem an utter absence of all rule, yet, from a more extended observation, we shall generally discover that an unusual concentration of forces at any point, is mostly attended by an opposite state of things at some neighboring point; so that in proportion as we take a wider field into view, we shall discover more and more the operation of those general laws of chance, which have been, in many cases, reduced nearly to the exactness of a science, and on calculations made from which, so many men, deemed wise and prudent, risk their wealth, as in insurance companies, and indeed, in almost every human undertaking.

As an example analogous to the subject in hand, we may observe that there are probably many more families in which the numbers of male and female children are very unequal, than in which they are equal, and yet, in any populous district, we shall find a pretty uniform proportion, nearly one of equality, between the sexes. Again, nothing is more proverbially uncertain than the changes of the weather; but though hardly any one day in one year will be found to correspond to the same day in another, yet the meteorological averages of whole years show a surprising degree of uniformity; and if the average of ten

or twenty successive years be compared with any other like period, the uniformity becomes still more remarkable.

To reason against the accuracy of a census from the unequal proportions of deaf and dumb persons in adjoining towns or counties, seems a little preposterous, not only from the above considerations, but from the possibility that, by changing the dividing line a few rods, a family containing one or several deaf-mutes might be thrown into an adjoining town or county, thus materially changing the proportion in each. Such a family also might, and often does, remove to a different district; and moreover, there is a hereditary predisposition to deafness not uncommonly developed in several branches of the same family, often living near each other; which, in many cases, has a striking effect on the proportion of deaf-mutes in even large and populous counties.

Assuming, then, the census of 1840 as sufficiently accurate for the purposes of comparison between different sections of the Union, we will examine the aggregates of the States, the only corrected returns yet received, and we may perhaps discover some facts bearing on questions of high interest not hitherto discussed, and others which may assist in confirming or unsettling conclusions previously adopted.

Even though such investigations served no other end than the gratification of a praiseworthy curiosity, they would be regarded with approbation by those who feel the force of that beautiful sentiment which does so much honor to human nature—

*"Homo sum, nihil humani a me alienum puto."*

But we have a higher end in view. We deem that such researches have a very important bearing on the interests of a most interesting class of our fellow-beings; because legislative provision ought to be made for the education of all the indigent deaf and dumb, instead of being confined to a favored few, and therefore Legislatures should know how many to provide for;



because the knowledge of the proportions of deaf-mutes in different sections of the country may, in time, when a greater number of facts of that kind shall have been accumulated, and, what it is not possible to do at present, when by the comparison of many successive enumerations, the results of other causes, (as emigration, predisposition to deafness in certain families, etc.,) shall have been separated from those more properly attributable to local influences, we may be enabled to discover and guard against some of the causes which induce so distressing a privation as that of the sense of hearing; and, finally, because the knowledge of the various proportions of deaf-mutes among the elder and younger portions of the population, throws light on the very interesting inquiry, whether, among deaf and dumb persons, the average duration of life is less than among those who hear and speak; and whether among those who have been educated, this average longevity is not greater than among those who remain in ignorance.

In several points of view it appears best to direct our attention at present chiefly to the white population. The data in our possession bearing on this class are much the most extensive, and the proportions of deaf-mutes among the white population in different sections of the country, are much more uniform than among the colored population. The circumstances of the two classes of population are so generally different, that conclusions drawn from the consideration of either separately, will be much nearer accuracy than if the two were blended together.

In the first place, we remark that the proportion of deaf-mutes among the white population of the whole Union, is considerably smaller than in 1830, the census of the latter year showing 5363 deaf and dumb persons in a white population of 10,532,060, or one deaf-mute to every 1,964 souls; while the census of 1840 exhibits 6,682 deaf and dumb persons in a white population of 14,189,215, ratio, 1 : 2,123. A ratio as great as that shown by the census of 1830, applied to the white population of 1840, would give 7,225 deaf-mutes instead of the number just men-

tioned, of 6,682. On the other hand, the proportion among the colored population appears to have increased. In 1830, in a colored population in the whole Union of 2,328,642, there were returned 743 deaf-mutes, ratio, 1 : 3134. In 1840, in a colored population of 2,873,348, there are returned 977 deaf-mutes, ratio, 1 : 2941. Whether these changes are governed by any law, or whether, like other analogous results of the averages of chances, the proportions of deaf-mutes in different periods will be found to fluctuate arbitrarily within certain limits, is a question which the data in our possession are as yet insufficient to decide, but which perhaps may be satisfactorily solved, if not in our time, by those who shall come after us. Probably it will be found that these fluctuations are in part accidental, and in part reducible to rule. Thus it may be observed, that by far the greatest decrease of the ratio in any part of the Union, is in the States north-west of the Ohio. These States, in 1830, had 648 deaf-mutes in a white population of 1,454,135, ratio, 1 : 2,244 ; and in 1840 they appear to have only 1057 deaf-mutes in a white population of 2,938,307, ratio, only 1 : 2,780. So great a fluctuation is not shown in any other section of the Union, as appears by the following table.

		White D.&D.	White Pop.	Ratio.
Six New-England States,	1830	1,074	1,933,338	1 : 1800
	1840	1,194	2,212,165	1 : 1854
<hr/>				
Four Middle States,	1830	1,842	3,541,432	1 : 1923
	1840	2,029	4,465,154	1 : 2201
<hr/>				
Five Southern Atlantic States and Dist. of Col.,	1830	1,115	2,040,483	1 : 1830
	1840	1,252	2,290,991	1 : 1790
<hr/>				
Seven S.W. States & Florida,	1830	684	1,562,674	1 : 2284
	1840	1,150	2,332,601	1 : 2028
<hr/>				
Four N.W. States and Ter.,	1830	648	1,454,135	1 : 2244
	1840	1,057	2,938,307	1 : 2780

The first idea that occurs is, that emigration has a considerable influence on the proportion of deaf-mutes in any given district. The North-Western States, in which the proportion is the smallest, are those which have received by far the largest accessions from immigration, and the North-Eastern and Southern Atlantic States, in which the proportion is the greatest, are also precisely the two sections from which there is the greatest drain by emigration. This mode of accounting for the difference shown above, between the Western and Atlantic sections of the Union, seems very plausible, when we reflect that families to which deaf and dumb children belong, might be deterred from emigrating from the vicinity of institutions for the deaf and dumb, while those children remain uneducated; and with respect to those who are grown up and masters of their own actions, comparatively few of these would be found among those adventurers who go singly in search of wealth, or reputation, as they must be conscious of being less fitted to struggle through an unknown world.

But this conclusion is somewhat rudely shaken when we look at the proportion in the South-Western States, which have gained quite largely by immigration, and which, notwithstanding, appear to contain a considerably larger proportion of deaf-mutes than in 1830. Bewildered by such conflicting results, we are forced to conclude that if the great difference between the North-Western and South-Western sections of the Union, which has sprung up within the last ten years, is the result of any law, it must be one yet to be discovered. Passing by, therefore, as a doubtful solution, the question to which we seem naturally led, whether the decrease in the proportion of deaf-mutes in the whole Union, has been affected by the constantly increasing tide of emigration from Europe, we may esteem it cause of gratulation when we find a smaller proportion of these children of misfortune among our population than formerly. In our own State this proportion has not materially varied within the last ten years, and this fact forms a pretty strong ar-

gument in favor of the accuracy of the census. In 1830, in a white population of 1,873,663, there were returned 842 deaf and dumb persons, ratio, 1 : 2,225. In 1840, the white population had increased to 2,378,890, and the white deaf-mutes to 1,039 ; ratio, 1 : 2,290. By the former census the colored population presented 43 deaf-mutes among 44,945 souls, ratio, 1 : 1,045. By the latter there appear to be 68 colored deaf-mutes in a population of 50,031, ratio, 1 : 736. Taking the entire population of the State, we find in an aggregate in 1830, of 1,918,608 souls, 885 deaf-mutes ; ratio, 1 : 2,168 : and in 1840, among 2,428,921 there are returned 1,107 deaf-mutes of all classes, ratio, 1 : 2,103. So near an approach to uniformity in the result of the two enumerations, with respect to the white population, would not probably have occurred, if either had contained many other inaccuracies than such as we shall presently consider as common to every enumeration of the deaf and dumb ever made. Perhaps the census, taken under the authority of the State in 1835, was more accurate than either of the national enumerations. It makes the proportion of deaf-mutes among the whole population, (the color is not distinguished,) considerably greater, viz., as stated in our Eighteenth Annual Report already referred to, 1,070 deaf-mutes in a total population of 2,171,519, ratio, 1 : 2,029. There are, however, conclusive reasons to believe that even this ratio is much too small.

Throughout the world, or whenever an attempt has been made to enumerate the deaf-mute population, it has been observed that the number returned as under the age of five years, is much smaller than that returned as between five and ten, or between ten and fourteen or fifteen. Though it is one of the most invariable of all statistical laws, that in every community in which the population, independent of accessions from abroad, is not on the decrease, the aggregate of souls under the age of five is greater than the aggregate between five and ten, and if we take any five years a little later in life, we find the difference

still greater. In the Eighteenth Report some of these results of European enumerations were cited which need not here be repeated. And without looking beyond the returns of the enumerations made in this country, it is very easy to prove that the returns show hardly more than half the actual number of deaf-mutes under the age of fourteen.

At each of the national enumerations at which note was taken of the number of deaf and dumb persons, this class of the population was distinguished by ages as under fourteen, of fourteen and under twenty-five, and of twenty-five and upwards. It is to be regretted that these ages were not made corresponding with those which headed the columns of the entire population, as this would have saved considerable labor in making a comparison between the respective proportions of deaf-mutes among the population of different ages. But so regular is the decrease in the amount of each successive column, representing a successive equal portion of the duration of human life, that by estimating the population between fourteen and fifteen as about one-tenth of the number returned between ten and twenty, and the population between twenty and twenty-five as one-third of the number between fifteen and thirty, we shall probably attain to results nearly, or quite as accurate, as if the numbers of persons of those ages respectively had been included in the original schedules. Thus we find that in 1840 the white population under fourteen was 5,875,402. Deaf-mutes returned under fourteen, 1,919, making the ratio 1 : 3,062. The same population between fourteen and twenty-five was 3,657,158. The number of deaf-mutes of the same age, was 2,056, ratio, 1 : 1,558, about twice as great as the former. Again, the white population over twenty-five amounts to 5,064,639 ; deaf-mutes of the same age, 2,707, ratio, 1 : 1,871. If we suspect that this result may be owing to the cases of deafness among children becoming more rare than formerly, we shall find by examining the census of 1830, that the proportion was then also less than half as large among children as among those between fourteen and

twenty-five. The ratios then were, under fourteen, 1:2,716; fourteen to twenty-five, 1:1,278; twenty-five and upwards, 1:1,996. From which it appears very probable, that though we may perhaps adopt the gratifying conclusion that cases of deafness are becoming rather more rare, yet that we should come much nearer the actual numbers in the country at each enumeration by doubling the number returned as under fourteen years of age.

The causes which exclude so large a proportion of the deaf-mute population from the most careful enumeration, are, the difficulty of ascertaining, in the first year or two of life, whether a child is possessed of hearing or not, the unwillingness with which parents permit the conviction to be forced upon them, that their children are deaf; and, when they have lost their hearing at such an age as to retain a faint power of articulation, the singular pertinacity with which their parents refuse to place them in the catalogue of the dumb. Hence a great number of cases are withheld from the returning officers, and a comparison of the aggregates of different States shows, that so uniform is the operation of these causes, that not only in every section of the Union, but in every State, the proportion under fourteen is far smaller than over fourteen even in those, as in Tennessee, in which the ratio of deaf-mutes to the whole population has greatly increased since 1830.

The proportions by ages among the white population in different sections of the Union is shown in the following table.

	Ratio.		
	Under 14.	14 to 25.	Over 25.
Six New England States, . . .	1 : 3060	1 : 1397	1 : 1605
Four Middle States, . . . .	1 : 3207	1 : 1660	1 : 1957
Five Southern Sts., and Dist. Col.,	1 : 2560	1 : 1415	1 : 1488
Seven S. W. States and Florida,	1 : 2664	1 : 1472	1 : 1873
Four N. W. States and two Ter.,	1 : 3882	1 : 1902	1 : 2642

Our own State shows, in this respect, a disproportion quite as remarkable as any other.

We find the white population under fourteen to be 901,636 ; deaf-mutes of the same age, 269, ratio, 1 : 3,352. Between fourteen and twenty-five we have white population 563,607 ; deaf-mutes, 362 ; ratio, 1 : 1,557 : considerably more than twice as great. Among those over twenty-five this ratio is much smaller than among those between fourteen and twenty-five, which is the case, in a greater or less degree, in every section of the Union ; and, indeed, almost in every individual State. This fact leads to a very interesting inquiry which we shall presently touch upon.

If we assume, as from the facts just cited we think ourselves warranted in doing, that the number of deaf-mutes returned as under fourteen ought to be doubled, we shall find a much larger number of deaf-mutes in this country than has been usually suspected. The greater number above the age of fourteen cannot be owing to the number of children who lose their hearing after birth, though this may have some effect on the result, for far the greatest number of these become deaf very early in infancy ; and it is doubtful whether in many sections of the country, the accessions from this cause to the number who survive from one enumeration to another, are greater than the number of deaths among deaf infants. At any rate, for all practical purposes, it is the safest to assume that the number of deaf-mutes comprehends those who are destined to be, if not now in that category. With respect to such errors as are accidental, and not rationally deducible from the census itself, though some such errors have come to our knowledge, it would be in the highest degree preposterous to apply a conviction derived from known errors in two or three returns, perhaps selected because strikingly erroneous, to an aggregate formed from several thousand returns. Though we know that many deaf-mutes over fourteen have been overlooked, it is very doubtful whether we shall ever have sufficient data to make any other than a very wide approximation to the number thus overlooked. In

this point, therefore, we cannot do better than to take the returns as we find them.\*

Doubling the number of white deaf-mutes returned as under fourteen, we find the following numbers and proportions of deaf-mutes in each great section of the Union, in 1840.

	Deaf-mutes.	White Population.	Ratio.
New England, . . . . .	1442	2,212,165	1 : 1534
Middle States, . . . . .	2574	4,465,154	1 : 1735
Southern Atlantic States, .	1629	2,240,991	1 : 1375
South-Western States, . .	1555	2,332,601	1 : 1500
North-Western States, . .	1401	2,938,307	1 : 2097
	<hr/> 8601	<hr/> 14,189,218	<hr/> 1 : 1649

Applying the same correction to the number returned from our own State, we have 1,308 deaf-mutes in a population of 2,378,890, or 1 : 1820. With the exception of the North-Western States, this is a smaller proportion than is found in any other section of the Union of equal population.

The next branch of our inquiry, the effect of climate and other local influences, and of occupations inducing diseases that may corrupt the organ of hearing, is a subject of very great importance, but one on which hardly a single satisfactory conclusion has been formed, or is likely to be formed for many years to come. The researches made on these points have, as yet, availed little more than to collect a mass of apparently conflicting facts. But here, most especially, we must remark that what is known bears a very small proportion to what remains unknown, and though from enumerations already made we can say what proportions of deaf-mutes are found in such and such

\* The most accurate schedules, in respect at least to the deaf and dumb, are doubtless those filled up by persons having the most general acquaintance among the individual families in their respective districts, and to this it may be owing, that the returns from cities are generally more inaccurate than those from the country districts, and those from districts very thinly settled may, for the same cause, be more inaccurate than returns from those tolerably well settled. In the former, there are too many families in each district, and in the latter they are scattered over too wide a space.



localities, yet the cases are very few in which we can separate the influences of the many causes which may induce deafness, so as to say how many cases are to be ascribed to family predisposition, how many to causes operating equally in all localities, and how many will be properly left to purely local influences. It is plain that no general inferences can be drawn from a few isolated cases. Even if we should, with immense labor, collect in one view all the separate results from towns or counties similar in soil, climate, elevation, and exposure, though this would offer something much more solid than has yet been attained, it would only give an approximation, to correct which would require a repetition of the same laborious process upon several successive enumerations. For instance, it has been thought that mountainous districts, especially if humid, are peculiarly unfavorable to the preservation of the sense of hearing. Now, if from the census of 1830, for example, we should collect together all the towns or counties lying among mountain ranges, we should then have some means of judging whether deafness is more common in such localities, than in plains or on the borders of the sea, or along the courses of great rivers. But repeating the same operation on the census of 1840, we might perhaps arrive at a different result, and the census of 1850 may again reverse the last. For whatever may be the external influences which may vary with localities, they are but a part, perhaps a small part, of the many which may destroy or injure the delicate apparatus of hearing, and till some at least of these influences shall be ascertained and reduced to rule, not by a mere enumeration of deaf-mutes, but by a particular account of the circumstances of each case, it will be impossible to say how far the result is to be ascribed to local and how far to other causes. So widely variant have been the results of an examination of the census of 1840, in this point of view, that many, unable otherwise to account for them, have charged the anomalies which puzzled them to the inaccuracies of the census. But as we have already shown, the census is probably sufficiently accurate for the purposes of comparison, when any large

number of original returns, not selected with a view to magnify errors, are taken in one view. We therefore trust that after a few more enumerations of the deaf-mute population of the country shall have been made, sufficient materials will have been collected for a satisfactory solution of the interesting problem under consideration, and till that time we may as well defer the investigation.

We come now to the third branch of inquiry which we proposed to ourselves, viz., the relative longevity of deaf and dumb persons, compared with the mass of the population; and of the educated deaf and dumb compared with those who remain in ignorance. We are not aware that these points have ever been investigated. In one of the circulars of the Paris Institution, the first is just alluded to as a highly interesting inquiry, but one for which there existed no adequate materials. From the returns of the late census we have made some calculations which seem to bear on both these highly interesting points.

We have already referred to the singular fact that at each of the enumerations of 1830 and 1840, and in the latter, which is the only one yet examined in detail in reference to this point, in each section of the Union, and indeed in almost every State, the number of deaf-mutes over twenty-five years of age is smaller, in proportion to the whole population of the same age, than the number between fourteen and twenty-five. To set this in a clearer light we will repeat part of a table already given, showing the ratio of deaf-mutes to the white population over fourteen, in each great section of the Union, in 1840.

	Fourteen to Twenty-five.	Over Twenty-five.
Six New England States, . . . .	1 : 1397	1 : 1605
Four Middle States, . . . . .	1 : 1660	1 : 1957
Five Southern States and Dist. of Col.,	1 : 1415	1 : 1488
Seven S. W. States and Florida, . .	1 : 1472	1 : 1873
Four N. W. States and two Territories,	1 : 1902	1 : 2692
<hr/>		
The whole Union, 1840, . . . .	1 : 1580	1 : 1871
Do., 1830, . . . . .	1 : 1278	1 : 1996

Results so nearly uniform as these can hardly be ascribed to error or accident, and seem to force on us the conclusion, that the average duration of life among the deaf and dumb is less than among their more favored fellow-citizens.

That this should be so, is certainly not surprising, when we reflect that notwithstanding all that has been accomplished by institutions for their education, probably more than one-half of all the deaf-mutes in the country over the age of twenty-five are entirely uneducated; and that uneducated mutes are, in too many cases, for want of higher sources of gratification, tempted into sensual indulgences, which have a direct tendency to shorten life; that their passions are too little under control, and every one knows the deleterious influence of certain passions on the health; and finally, that when grown up, they, in too many cases, are looked on as a nuisance or a burthen; and the greater number of them remaining unmarried, they do not perhaps always experience the same care and kindness in sickness as those who have affectionate families around them.

But though the general conclusion appears hardly doubtful, that the deaf-mute population of the whole country are shorter-lived than others, yet the data are insufficient to enable us to judge of the comparative duration of their lives. It is very much to be desired that the next census may distinguish the deaf and dumb population by ages extending to the boundaries of human life, in the same way in which the whole population is distinguished. Such an enumeration would at once enable us to determine the comparative longevity of the deaf and dumb.

It is also equally desirable that the returns should show the number of each age who have been educated, and the numbers who remain uneducated, and thus enable us to ascertain at one view, whether the educated or the uneducated have the best chance for life. The latter class, indeed, we hope to live to see extinct among us, but we fear this happy state of things may not arrive in some years to come.

Though the census makes no distinction between educated

and uneducated mutes, yet we may, by deduction from known facts in the history of the art of instructing the deaf and dumb in this country, taken in connection with the numbers of deaf-mutes over twenty-five at each enumeration, form some tolerably satisfactory conclusions on the subject now under examination.

The art of deaf-mute education was introduced into this country in 1817, and comparatively few received the benefits of instruction for several years afterwards. There could not then have been a large proportion of educated mutes among those who were over twenty-five in 1830. But at this time the number of educated mutes is approaching to one-half of the number now over twenty-five. If therefore education has an influence favorable to the longevity of the deaf and dumb, we should expect to find a larger proportion of deaf-mutes among this part of the population now, than there was ten years ago, and this is precisely the fact. In 1830 the ratio of deaf-mutes over twenty-five, to the white population of the same age, was 1 : 1996 and in 1840 it is 1 : 1871.

Such conclusions as the above, if sustained, as we think they will be, by the results of future enumerations, furnish additional cause for gratulation to the friends of the deaf and dumb, and particularly to the Board in view of the successful efforts they have made to promote the happiness of their interesting charge ; for whatever opinions may be held on the point whether a prolonged life is a blessing, yet nothing can be more certain, than that a great amount of pain and misery, whether mental or physical, has an inevitable tendency to shorten life.

In conclusion, the Board would express their hope, that the time is not far distant when every deaf-mute in the State, of suitable age and capacity, will be placed in the Institution ; and that not one of these children of misfortune will be found growing up in the midst of a civilized and Christian community in ignorance of the laws of God and man. If, in the rapid increase of our population, an additional appropriation should hereafter be found necessary, in order to extend the benefits of instruction

to every indigent deaf and dumb child in the State, the Board, in view of so many past proofs of legislative benevolence, cannot doubt that it will be unhesitatingly made. And if, as is most probable, the number of deaf and dumb children in the State shall continue to increase with the gigantic growth of the State in other respects, it seems by no means extravagant to anticipate the time as not remote, when the great State of New-York, exulting in the fostering care of her enlightened Legislature, while challenging the world to rival her works of internal improvement, her common school system, her colleges, her literary and scientific institutions, and her numerous establishments for the relief of suffering humanity, may pause from the contemplation of so many objects grateful to patriotic pride, to survey with approving glance her Institution for the Deaf and Dumb, destined to be the largest, as it will be the steady endeavor of the Board to make it one of the best conducted, and most intrinsically useful seminaries of its kind in the world.

By order of the Board of Directors,

JAMES MILNOR, *President*.

HARVEY P. PEET, *Secretary*.

# APPENDIX.

No. 1.

## LIST OF PUPILS

*In the New-York Institution for the Instruction of the Deaf and Dumb, Dec. 31, 1841.*

### MALES.

NAME.	TOWN.	COUNTY.
Acker, John . . .	New-York,	New-York.
Ackley, John W. . . .	Stockport,	Columbia.
Arnold, Charles . . .	Troy,	Rensselaer.
Ayres, Oliver . . .	Walkill,	Orange.
Baker, George . . .	Dryden,	Tompkins.
Barnhart, Jacob . . .	Canton,	St. Lawrence.
Barton, Ebenezer . . .	New-York,	New-York.
Bean, George . . .	Syracuse,	Onondaga.
Benedict, Isaac H. . . .	New-York,	New-York.
Blowers, Cyrus R. . .	Farmersville,	Cattaraugus.
Bosworth, Joseph S. . .	Sweden,	Monroe.
Bothwell, Martin . . .	Clayton,	Jefferson.
Brown, Daniel D. . . .	Pitcairn,	St. Lawrence.
Brown, Peter . . .	New-York,	New-York.
Burchard, George S. . .	Watertown,	Jefferson.
Burgess, Peter . . .	New-York,	New-York.
Burlingham, William A. .	New-York,	New-York.
Burwell, George A. . .	Perrysburgh,	Cattaraugus.
Cantine, Richard H. . .	Phelps,	Ontario.
Cary, Mills . . .	West Milford,	New Jersey.
Cary, Isaac . . .	do.	do.
Clark, John Oliver . . .	Jersey City,	do.
Clark, Thomas . . .	Darien,	Genesee.
Covert, James E. . . .	Potter,	Yates.
Crepts, Christian . . .	Rome,	Oneida.
Cuddeback, Cornelius . .	Phelps,	Ontario.
Curtis, John . . .	Unadilla,	Otsego.
Denniston, Benjamin F. .	Cornwall,	Orange.
Donley, William . . .	New-York,	New-York.

NAME.	TOWN.	COUNTY.
Driscall, Ransom . . .	Greene, .	Chenango.
Farrell, Nicholas . . .	New-York, .	New-York.
Fitzgerald, William O. . .	Warwick, .	Orange.
Godfrey, John . . .	Auburn, .	Cayuga.
Griswold, Henry E. . .	Utica, .	Oneida.
Groesbeck, Frederick . . .	New-Scotland, .	Albany.
Gunn, Orville . . .	Mount Morris, .	Livingston.
Hall, Asahel . . .	Whitehall, .	Washington.
Hardenbergh, Richard A. . .	New-York, .	New-York.
Harrington, Patrick . . .	New-York, .	New-York.
Harrison, John . . .	Elmira, .	Chenango.
Haven, David . . .	Plattsburgh, .	Clinton.
Herrington, Aaron . . .	Burlington, .	Otsego.
Hills, Joseph Benjamin . . .	Fabius, .	Onondaga.
Howell, Davis . . .	Brook Haven, .	Suffolk.
Johnson, Daniel G. . .	Georgetown, .	Madison.
Johnson, Abraham . . .	New-Paltz, .	Ulster.
Johnston, Chester . . .	Riga, .	Monroe.
Jones, Josiah . . .	New-York, .	New-York.
Jones, David . . .	do. .	do.
Jones, Milton A. . .	Richland, .	Onwego.
Ketchum, George Erastus . . .	New-York, .	New-York.
Kinney, William . . .	Roxbury, .	New Jersey.
Levy, Isaac . . .	New-York, .	New-York.
Marshall, George B. . .	Southampton, .	Suffolk.
Mills, John A. . .	Le Roy, .	Genesee.
Mumby, John . . .	Brooklyn, .	Kings.
Nicholls, Ebenezer . . .	Canton, .	St. Lawrence.
Pangburn, Emory . . .	Cooperstown, .	Otsego.
Paterson, James . . .	Quebec, .	Lower Canada.
Pickering, John L. . .	Chateaugay, .	Franklin.
Price, John . . .	Washington, .	Dutchess.
Quinby, Clarkson . . .	Duanesburgh, .	Schenectady.
Rapp, John Fenton . . .	New-York, .	New-York.
Reed, George . . .	Sodus, .	Wayne.
Risley, Jerome . . .	Hamilton, .	Madison.
Risley, George . . .	do. .	do.
Shotwell, John . . .	New-York, .	New-York.
Simkins, Miron . . .	Chemung, .	Chemung.
Smart, Franklin . . .	Flushing, .	Queens.
Southwick, John T. . .	Albany, .	Albany.
Swayland, Frederick, . . .	New-York, .	New-York.
Taber, John Henry . . .	Sand Lake, .	Rensselaer.
Taber, Samuel Allen . . .	Scipio, .	Cayuga.
Thomas, Clark . . .	Bloomville, .	Delaware.
Tim, James . . .	Brook Haven, .	Suffolk.
Van Benschoten, Lawrence . . .	New-York, .	New-York.
Vanderbeck, John Edward . . .	do. .	do.
Van Riper, John . . .	Paterson, .	New-Jersey.
Van Scoy, George . . .	Greenville, .	Greene.
Wait, Selah . . .	Preston, .	Chenango.
Webster, John S. . .	New-York, .	New-York.
Weeks, William Henry . . .	Yorktown, .	Westchester.
Wilkins, N. Denton . . .	Brooklyn, .	Kings.

## F E M A L E S .

NAME.	TOWN.	COUNTY.
Arnold, Fanny . . .	Tyrone, .	Steuben.
Austin, Elizabeth . . .	Plainfield, .	Otsego.
Avery, Hannah A. . . .	Salina, .	Onondaga.
Banks, Emeline . . .	Walton, .	Delaware.
Banks, Susan . . . .	do. .	do.
Barnes, Elvira . . . .	New-York. .	New-York.
Bartlett, Mary Elizabeth .	Madison, .	Madison.
Bracy, Mary Ann . . .	New Haven, .	Otsego.
Breg, Olive . . . .	Cohocton, .	Steuben.
Brock, Lavinia . . . .	Danby, .	Tompkins.
Broqua, Pauline . . . .	New-York, .	New-York.
Brown, Caroline . . . .	Salina, .	Onondaga.
Bucklen, Martha . . . .	West Winfield, .	Herkimer.
Budd, Elizabeth R. . . .	New-York, .	New-York.
Butler, Virginia . . . .	Wyoming, .	Putnam, Ill.
Coleman, Calista . . . .	Le Roy, .	Genesee.
Connor, Catharine . . . .	New-York, .	New-York.
Covert, Phebe . . . .	Potter, .	Yates.
Craft, Mary Elizabeth . .	Mount Pleasant, .	West.
Crawford, Rosetta . . .	Moers, .	Clinton.
Disbrow, Elizabeth H. . .	South Brunswick, .	New Jersey.
Edgett, Susan . . . .	Greenville, .	Greene.
Fearon, Eleanor . . . .	New-York, .	New-York.
Garrett, Catharine Ann . .	New Baltimore, .	Albany.
Gilbert, Sarah Ann . . .	Seneca Falls, .	Seneca.
Gilhooley, Catharine . . .	New-York, .	New-York.
Guile, Maria . . . .	Lyme, .	Jefferson.
Guile, Sarah . . . .	do. .	do.
Harrington, Margaret . .	New-York, .	New-York.
Hawes, Wealthy . . . .	Danby, .	Tompkins.
Hegeman, Mary E. . . .	Oyster Bay, .	Queens.
Hills, Betsey . . . .	Granville, .	Washington.
Hills, Emily A . . . .	Fabius, .	Onondaga.
Holdstock, Sarah Ann . .	Schenectady, .	Schenectady.
Houston, Ellen . . . .	New-York, .	New-York.
Hughes, Elizabeth . . . .	do. .	do.
Hurley, Mary . . . .	do. .	do.
Hunter, Bethana . . . .	Dewitt, .	Onondaga.
Kellogg, Eliza Jane . . .	East Constable, .	Franklin.
Kleckler, Elizabeth . . .	Wayne, .	Steuben.
Lake, Susan . . . .	Poughkeepsie, .	Dutchess.
Laubecher, Mary Ann . .	New-York, .	New-York.
Lewis, Prudence . . . .	Preston, .	Chenango.
Many, Christiansa Jane . .	Blooming Grove, .	Orange.
Martin, Eliza . . . .	Albany, .	Albany.
Mather, Elizabeth . . . .	Utica, .	Oneida.
McCarty, Betsey . . . .	Albany, .	Albany.
McDougall, Isabella . . .	Niagara, . .	Upper Canada.



NAME.	TOWN.	COUNTY.
McGuire, Mary Ann . .	New-York, .	New-York.
McMonigel, Catharine	do. . .	do.
Merrill, Elizabeth . .	Caneadea, .	Allegany.
Milhench, Jane . . .	New-York, .	New-York.
Morgan, Fidelia . . .	Syracuse, .	Onondaga.
Oakes, Deborah Ann . .	Islip, . . .	Suffolk.
Page, Thankful . . .	Freedom, .	Cattaraugus.
Pelton, Orril A. . . .	Perrysburgh, .	do.
Randell, Elizabeth . .	Shandakin, .	Ulster.
Relyea, Cornelia . . .	Ulsterville, .	do.
Relyea, Hannah Jane .	do. . . .	do.
Quinby, Phebe Mead . .	Duanesburgh, .	Schenectady.
Shierlock, Elizabeth .	Rochester, .	Monroe.
Skelly, Bridget . . .	New Paltz, .	Ulster.
Spafford, Emily . . .	Bergen, . .	Genesee.
Spalding, Paulina . . .	Lowville, .	Lewis.
Stanton, Emily . . . .	New-York, .	New-York.
Swift, Ann Maria . . .	Manlius, . .	Onondaga.
Thurston, Mary . . . .	Columbia, .	Herkimer.
Vanderwerken, Margaret	Cincinnatus, .	Cortland.
Vanderwerken, Mary . .	do. . . .	do.
Vanderwerken, Dorcas	do. . . .	do.
Vail, Ann Maria . . . .	Goshen, . .	Orange.
Vandell, Emily . . . .	Staten Island, .	Richmond.
Van Salsbury, Lucretia .	Castleton, .	Rensselaer.
Wayland, Anna Mead . .	New-York, .	New-York.
Webster, Charlotte H. .	do. . . .	do.
Wells, Miriam . . . .	Fort Ann, . .	Washington.
Wilson, Ursula . . . .	Hoosick, . .	Rensselaer.
Worden, Rhoda . . . .	New Paltz, .	Ulster.
White, Ann Eliza . . . .	New-York, .	New-York.

			Males.	Females.	Total.
Pupils supported by the State of New-York, . . .			62	61	123
“ “ “ Institution, . . . .			3	6	9
“ “ “ Corporation of New-York, . . . .			6	6	12
“ “ “ State of New Jersey, . . . .			5	1	6
“ “ “ their friends, . . . .			7	4	11
“ “ “ Supervisors of Dutchess County, . . . .				1	1
Total, . . . .			83	79	162

APPENDIX.

The New-York Institution for the Instruction of the Deaf and Dumb, its accounts current with ROBERT D. WHEWEL, Treasurer, from January 1st, 1841, to January 1st, 1842.

NO. 2.

EXPENDITURES IN 1841.		RECEIPTS IN 1841.	
Publ. superintendence, professors, steward and servants,.....	\$8,960 38	Balance on hand, January 1st, 1841, .....	\$6,051 64
Groceries and provisions,.....	7,611 20	From Comptroller of State for State Pupil,.....	14,097 97
Dry goods for clothing, and cash advanced pupil,.....	997 09	" " continued, per act of April 27th, 1840, .....	5,000 00
Building and repairs,.....	834 81	" Corporation of the city of New-York, .....	1,232 50
Fuel and lights,.....	1,807 68	" Regents of the University of New-York, .....	976 85
Furniture, Beds, Bedding, and Stoves,.....	1,563 77	" State of New-Jersey, .....	900 00
Hay, oats, ground feed, and meal,.....	614 06	Pay Pupil,.....	1,081 68
Three milch cows, and exchange of cows,.....	174 00	Sales of clothing, and cash advanced pupil, .....	1,087 00
Smith's work, wagon harness, and repairing,.....	92 28	" provisions,.....	170 23
Hard and soft soap, and labor for washing,.....	636 31	" coal, \$51 50, soap-grease, \$37 09, .....	88 58
Medicines and professional attendance,.....	285 68	" large slates,.....	40 00
Books, crayons, and stationery for schools,.....	821 91	" old iron, \$4 00, hide, \$2 58, .....	6 52
Gardener's wages, manure, tools and seeds,.....	383 44	Boarders,.....	370 43
Stock, tools, and wages for book bindery,.....	928 64	Estate of the late Jane Van Cortlandt, legacy,.....	300 00
" " " tailor's shop,.....	680 42	B. R. Wistthrop, Esq, life membership,.....	30 00
" " " cabinet shop,.....	398 50	Cyrenius Boers, Esq, donation,.....	10 00
" " " shoe shop,.....	363 94	Several gentlemen, visitors, .....	6 00
" " " " .....	150 00	Sales of garden vegetables,.....	30 06
Insurance,.....	114 30	" articles manufactured in tailor's shop, .....	515 10
Harlem Railroad tickets and fare of pupils to and from City,.....	135 68	" " " shoe shop, .....	136 96
Printing annual report, and view of building, .....	38 82	" " " cabinet shop, .....	21 00
Expenses to Albany,.....	31 40	Work done in book bindery,.....	1,000 39
Binding reports and books,.....	25 75		
Hire of sleep for Fourth of July excursion,.....	85 00		
Postage, stationery, advertising, &c.,.....	5,072 78		
Invested in Treasury notes,.....	1,091 81		
Balance on hand, January 1st, 1842, .....	\$23,451 91	Balance on hand, January 1st, 1842,.....	\$1,001 51

The above account of the Treasurer has been examined, and found to be correct.  
ROBERT C. CORNFELL, CHAIRMAN FINANCE COMMITTEE

## No. 3.

## DONATIONS.

From the estate of the late Jane Van Cort-		
landt, legacy,	\$300 00	
" B. R. Winthrop, Esq., life membership,	30 00	
" Cyrenius Beers, Esq.,	10 00	
" several gentlemen, visitors,	6 00	
		\$346 00
From the editors of the N. Y. American,		
their paper,	\$10 00	
" " Com. Advertiser,	10 00	
" " Newark Daily Adv.,	6 00	
" " Churchman,	3 00	
" " Chris. Advocate & Jour.,	3 00	
" " N. Y. Evangelist,	2 50	
" " Baptist Advocate,	2 50	
" " Chris. Intelligencer,	2 50	
" " Episc'l Recorder, Phila.,	2 00	
" " Canajoharie Radii,	2 00	
		\$43 50
		<u>\$389 50</u>

From Miss E. Phillips, Discourses on the Jewish Religion, 1 vol.

## No. 4.

## STATEMENT RELATIVE TO THE SHOPS.

## THE BOOK-BINDERY,

*In account with the New-York Institution for the Deaf and Dumb.*

1841.	DR.	
Dec. 31. To cash paid sundry bills to this		
date, inclusive,	\$958 64	
" " Book-Binder,	330 06	
" " Balance,	353 06	
		<u>\$1,641 76</u>

1841.	CR.		
Dec. 31.	By cash received for work,	\$1,330 35	
"	Bills for binding, unpaid,	311 41	
		<u>          </u>	\$1,641 76
1842.			
Jan. 1.	By Balance,	.	\$353 06
			<u>          </u>

**THE TAILOR'S SHOP,***In account with the New-York Institution for the Deaf and Dumb.*

1841.	DR.		
Dec. 31.	To cash paid wages of Tailor, to		
	this date, inclusive,	\$218 33	
"	" Trimmings,	180 47	
"	" Balance,	19 86	
		<u>          </u>	\$418 66
			<u>          </u>
1841.	CR.		
Dec. 31.	By cash received for work done in		
	shop,	\$215 10	
"	" Work done for pupils,	203 56	
		<u>          </u>	\$418 66
1842.			
Jan. 1.	By Balance,	.	\$19 86
			<u>          </u>

**THE SHOE SHOP,***In account with the New-York Institution for the Deaf and Dumb.*

1841.	DR.		
Dec. 31.	To cash paid wages of Shoemaker		
	to this date, inclusive,	\$276 00	
"	" Leather and Findings,	413 42	
		<u>          </u>	\$689 42
1842.			
Jan. 1.	To Balance,	.	\$132 61
			<u>          </u>
1841.	CR.		
Dec. 31.	By cash received for work done in		
	shop,	\$126 96	
"	" Work done for pupils,	429 85	
"	" Balance,	132 61	
		<u>          </u>	\$689 42
			<u>          </u>

## No. 5.

SPECIMENS OF UNCORRECTED ORIGINAL COMPOSITIONS OF  
PUPILS IN THE NEW-YORK INSTITUTION FOR THE  
INSTRUCTION OF THE DEAF AND DUMB.

*By a lad, 16 years of age, under instruction four months.*

## THE BIRD.

The bird has two feet, one mouth, sleeps on the still tree. The crow will pull the corn plants. The crow eats meat and oats. The hen walks on the ground and catches grass-hoppers. The turkey has two feet, two eyes, two little ears, and eats apples.

---

*By a lad, 13 years of age, under instruction four months.*

## THE DOG.

The dog has four-legs, two ears, two eyes, one mouth and a long tail. He eats meat, and bread, and raccoon. He walks, or gallops, or leaps, or runs. He sleeps in the house at night. He catches a cat, and skunk, and rat, and hen, and squirrel, and hog, and pigs, and sheep, and lamb, and calf.

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*By a girl, 13 years of age, under instruction fourteen months  
exclusive of vacations.*

*Institution for the Deaf and Dumb, }  
New York, Jan. 8th, 1842. }*

O MY DEAR E. M.

I am very much pleased to write my letter to send you. I will be glad to see you after you leave this Institution. Shall you wish to visit me? I hope you will come down to visit in the Institution. I hope to hear from you. I should be very much pleased to see you in great health dear good Eliza. I am very sorry you will leave this Institution one year for you are become very wise. I am ignorant. I shall want to see you again very much. Do you know I was in a steamboat, after a while I began to weep for my homesickness, because some of the girls were staying in the Institution. I am very glad to stay in the Institution. I am very sorry to part with the girls.

Now I am not very sorry to stay in the Institution because I love to study and stay in the Institution. I love to read my Bible. But in one year you will go to your home next vacation, after a while you must come down to my home next summer. I wish to see you because you always have been very kind to the pupils. The pupils are very deny who pupils steal my things. I wish the pupils were to confess to me. I think you are very happy to stay in the Institution. I say to you to tell Miss Ellen M. I give my best love to her. I hope you will write me to receive a letter from you. I thank you that you are always very good to admonish me, about arranging my things. I love to be very careful of my trunk. I shall want truly to see you very much, I want to be intimate with you. Do you love to stay in the Institution? I love to write a letter to you. I give you as many kisses as stars. I wish you to stay at my home next vacation, because my father wishes to see you because you are very noble. I confess I love you because you told me a pleasant story a few weeks ago. I shall never see my grandmother living in Illinois but my grandfather was dead in Ohio.

Do you remember last Christmas? I know my father told me, he wished six or twelve girls must go to my home next Christmas. So I went to Mr. Peet and told him, my father wishes six girls to go to my home. Mr. Peet asked me, when do you go to your home? I said to him the pupils will go to my home next Christmas. Mr. Peet said to me he will try to determine. After a while I asked Mr. Peet will the pupils let go to my home? He told me, yes. I was very glad they were going. I was preparing while Miss Austin came to tell me my father had arrived in the sitting room. I put my bonnet on my head. I called the six girls but one girl was little late I waited to call six pupils to come down on the stairs. I met my father and shook hands with him. My father was locked arms with me and Miss Vail. We waited for the car to come, but the car came late. So he walked along and stopped. I entered in the ladies' room. Before a long time my father called the six girls and three boys to come into the cars. After a while they walked together and arrived to my home. I kissed my mother. I entered in my home. I talked about the Institution. After a while they walked together on the stairs down into the room. My father passed round the plates. They eat. Afterwards they danced on the floor. After a while they separated and some went to our Institution. Miss Vail and you, Miss Crawford and I staid at home till Monday. My eyes begin to be very dizzy, I cannot write more now.

Farewell.

*By a lad, 17 years of age, under Instruction fourteen months exclusive of vacations.*

CHRISTMAS DAY.

We had no school last Saturday. It was Christmas day. We were called into the chapel after breakfast and Mr. C. prayed to God a few minutes, and afterwards we left it and prepared to go to the city. At nine o'clock Mr. H. first called me to go to the city with him. Then I walked near the railroad on this side, and I would like to ride in the car, but I had not quite enough money. I had not more than ten cents. Some of the pupils went to the city to their friends, but I had no friends in it. But my friends are living in Fabius, Onondaga Co. N. Y. I could not see my friends in Fabius because it is a great way off. Then I went into the store to buy a cake. I gave three cents to buy a piece of cake to eat. Mr. H. knew where his friend was in it, but he could not find him. At half after ten o'clock Mr. H. and I came back from the city. I got here about noon. After a few minutes Mr. P. called the pupils to come into the dining hall to eat dinner. We had some fresh pork, potatoes, and pumpkin pies.

In the afternoon some pupils skated on the ice of the small pond, and also a few pupils swung on the ropes and I run around the circular swing. I got tired and then I went into the boy's sitting room to rest, and afterwards some of the girls swung upon the ropes in the lawn. In the evening we went into the girls sitting room, and played with each other till we were tired. At nine o'clock the boys went out from the girls' sitting room and went to sleep in the boy's dormitory. We will have New Year's day next Saturday.

---

*By a girl, 16 years of age, under instruction two years.*

A STORY OF A GOOD GIRL.

A few years ago a good girl lived in Massachusetts. The girl was named Mary. She asked her mother to let her go to the field and get some strawberries. The mother was willing to let her. Then the girl took her bonnet and little basket, and went into the field. Then she picked them into the basket. When it was filled with them, she took it and went home again. She said to her mother the basket was filled with them. Her mother prepared a bowl of milk and bread and the strawberries for the girl; then she gave it to her.

The girl was very glad to thank her very much for it. She sat on the floor and ate at dinner. Then she rose up and put the bowl upon a table. The girl saw the pretty kittens and loved them. She often played with them. One day she got sick and laid in the bed. She said to her mother "I am very sick." Her mother was sorry and helped her all day and night. The girl began to get well in a few days. A few years after when she was grown up, she became a lady. Her mother loved her very much indeed. She was very pious and cheerful. She advised her that she must be pious. The lady wept and went into the small room. She prayed to God that he would send his spirit into her heart. She was very happy and cheerful. Then she went to her mother. She said that she was very pious. Her mother was very glad. They were very happy indeed. At last they died.

---

*By a lad, 15 years of age, under instruction two years and four months.*

#### THE GIRL AND DOG.

A few years ago a girl was playing in the field with a dog. While she was playing in it, she fell into the well. Her dog saw her in the well. He jumped into the well. He helped her on his two legs and mouth. He barked at her mother. Her mother looked for her. But her mother heard her dog who barked at her. Her mother saw her and him in the well of the water. She ran to her friend and she called him. Her friend came to the well with them. He was walking down into the well. He helped her and went out the well. She brought her into her house. She was very cold and she sat on the chair near the fire. He lowered tub and a dog jumped into the tub. He drew it with the dog and he jumped from the tub to the ground. Her mother was loving her dog because he was very kind to her. Her mother was very glad for her girl and dog. She would give food to her dog. She loved her dog.

---

*By a lad, 15 years of age, under instruction three years and four months.*

#### A STORY OF A GOOD BOY.

Some years ago, a good boy lived in the city of New-York. He was fifteen years old. His father sent the boy to



go to Albany. The boy left his parents and shook their hands. He came to the harbour and entered the steamboat. Some people entered the steamboat. They sailed at 8 o'clock. The next morning they arrived at Albany. They went out of the steamboat. The good boy entered the hotel and ate some food. He wanted to go to school to learn. He went to meet his friend. He shook his hand. They talked together. His friend asked him what was the matter? The good boy said, that he wished to go to school to learn. His friend called him to go to school. They arrived at school. They entered it and saw the boys and girls in it. His friend asked the teacher of the school, if the good boy could stay there to learn. The teacher examined the good boy. He liked him to stay there. His friend left school and returned home. The good boy learned the Grammar, and Arithmetic. He staid there five years. He left school and returned home. He entered the steamboat and arrived at New-York. The good boy went out of the steamboat and went home. He arrived at home. He was very glad to meet his parents. He was twenty five years old. He wished to marry a beautiful lady. His father gave some hundred dollars to him. He married the beautiful lady. He became a good man. The people respected him, because he was a good man.

---

*By a girl, 15 years of age, under instruction three and a half years.*

#### THE DEATH OF OUR SAVIOUR.

Jesus Christ came from heaven to save us from hell. He preached to the people about religion. He wished all the people to repent of their sins, because he was afraid that they should be cast into hell. He was on the earth until he was about thirty three years of age. Many of the Jews hated him and desired to kill him. I think that they were very foolish and wicked. Christ knew that they hated him very much, but he did not care for it. They caught him and led him to the council, and they mocked him and spitted upon his countenance and struck him severely, but he was not revengeful. One of them put a crown on his head and a rod in his right hand. The crown was made of thorns and the rod of poor wood. Christ was dressed with an old velvet robe. When he had done to Christ, the Jews told him mocking that he was the king of all the world, but he spoke no words. They asked him if he was the

son of God indeed. He answered them that he was. His head was much bloody. They commanded Christ to carry the cross on his back. He obeyed them to do so. But after some time, he was very weak, and he stopped to carry it, because the cross was too heavy. When the Jews saw him doing so, they permitted him not to carry it again. They saw Simon sitting on the ground and told him to carry it instead of Christ. He did so. They arrived at Golgotha and Simon put it on the ground there. The Jews laid the cross on the ground and then they nailed the hands and feet of Christ on the cross. When they had nailed them, they planted the cross in the ground. Two thieves were crucified with him. At three o'clock Christ died on it. He had a great pain. There was a great earthquake and it was very dark although it was three o'clock in the day. The Roman Soldiers were much afraid of it and fell flat on their faces. Christ exclaimed and died. One of them stabbed into his side. The soldiers arose until it was light again. Joseph asked Pilate to let him bring Christ's body to the sepulchre. He permitted him to do so. When he heard his sayings, he felt very glad. He went to his body and wrapped it in a white cloth, and brought it to the sepulchre. If Christ had lived in the palace, I think he would not have been able to save us from hell; because the Jews, would have loved him, for he would have been a very wealthy king.

---

*By a lad, 17 years of age, under instruction four and a half years.*

#### SHOE MAKING.

Mr. John Hacket became a shoe-maker. He cut some pieces of leather. He knew how to measure the feet of any person. He writes a number of names on the copy-book. He has done some pieces of leather and gave them to a boy who began to wax a long wax thread with the wax and then he tied it with the hog's bristle. The shoe-maker teaches to show a boy who sits on his bench and learn to sew the quarters of leather with his awl and waxed thread. He is soon ready to give it to the shoe-maker to see it. After sometime the shoe-maker goes to the room of the shop to cut a sole and he gives the sole and last to the boy who puts the sole into the pail of water which is little wet. He beats the sole on the stone with his hammar. Then he takes it and strains to make ready the sole on his last with some nails. He sews around on the edge of the

shoe to advance with his awl and thread. He fastens a thick heel on the shoe with some pegs and nails. He pairs the shoe's heel and files it. He scrapes on the shoe with a little glass, and puts on the ink on the edge of the shoe and then he rubs it with his rubber to make it shine. He takes out the last from the shoe and hangs it on the long nail.

---

*By a lad, 17 years of age, under instruction four and a half years.*

#### THE HISTORY OF JOSEPH.

Jacob dwelt in the land of Canaan with his family. He had twelve sons and generally loved them, but he loved Joseph one of them more than all his other children; so that Jacob gave him a coat of many colors. Joseph's brothers saw that their father loved him more, until they hated him and were envious against Joseph. Joseph slept and dreamed his dream that his brethren would honor him. One day the brothers drove their sheep away. Jacob called Joseph and sent him to go and meet his brothers. Joseph did so and went away and sought for his brothers but he could not find them. Joseph asked a man where did his brothers feed the flocks? The man answered to him that they fed them in Dothan. Then Joseph walked about and sought them. His brothers turned and saw Joseph at a distance off when Joseph would come to them. They came and took Joseph and stript off Joseph's coat of many colors. They threw him into a pit. They ate food at dinner until they saw some Ishmaelites coming. Before, they intended to kill Joseph, but Judah begged them that they would not kill him. He told them that they would sell Joseph. They sold him to the Ishmaelites, when they received 30 pieces of silver and gave him to them. His brethren killed a kid of a goat and dipped Joseph's coat in the blood. Then they brought it to their father and told him that the beasts devoured him but they found Joseph's coat. Then Jacob mourned for his son many days. The Ishmaelites carried Joseph into Egypt for a slave and sold him to Potiphar. He bought him, and Joseph performed the labor. Potiphar commanded Joseph to work and obey the laws. Joseph was industrious to help him. Potiphar heard of Joseph who was good. Potiphar's wife saw Joseph who was beautiful and told him that she wanted to commit adultery with him but Joseph did not so and turned away and went out. She tempted him but he refused to yield. Joseph

went away but she came and took Joseph's robe from him and carried it to her husband and told him that Joseph disobeyed the laws and wished to commit adultery with her but she refused him. But she told a lie to her husband, Potiphar believed her and came and put Joseph into the prison. Joseph continued there two years but he was mild and humble.

Pharaoh king of Egypt appointed Joseph to govern over Egypt and gave him chairs and his beautiful houses because Joseph explained a dream and appeared to possess wisdom. Joseph governed over Egypt in order and commanded the people to prepare to give all things into many houses because it would not rain seven years so that the people in Egypt would have famine. When the famine came, Joseph sold corn to the Egyptians. Jacob in Canaan heard that there was corn enough in Egypt which the governor reigned over. He sent his children to Egypt. They took some bags and left home and went to Egypt and saw the governor and bowed down and respected him, when they did not know Joseph. They told the governor that they would buy some bags of corn. The governor Joseph knew them that they bowed down under him. Joseph ordered them to be confined in the prison. He told his servant that he would bring corn to him. Then he called his brothers out of the prison but Simeon was confined. Joseph told them that Benjamin must come to him. The brothers consented and carried their bags of corn on their asses and left and rode several days until they saw the money in the bags and feared that the governor would threaten them because they would steal it. Then they arrived at Jacob's house. Jacob received the bags of corn and ate it with his children a long time until the corn was gone. Jacob told them to go to Egypt but they told him that Benjamin must go with them to Egypt. Jacob told them that he refused to permit Benjamin to go out. They told him the governor commanded Benjamin to come. The brothers promised to preserve him. Then Jacob let them go with Benjamin. They left with him and went to Egypt and they met the governor who called them to enter his beautiful house and sit on the seats. At dinner, the governor told that they were pleased to sit near the table to eat. Joseph offered good meat to his brothers but he gave it large to Benjamin because Joseph loved him for he was the brother of Benjamin but Joseph's brothers did not know that Joseph loved him. When they had eaten enough, Joseph felt the full of his heart and could not tell them. After a few hours, Joseph confessed to them that his name was Joseph and they knew and embraced Joseph and kissed him with pleasure. Joseph asked them if

their father was well and told them that he should come from Canaan with all his things. He gave them his wagons in which they rode to their father. When they rode in the wagons, they told Jacob that Joseph was now the governor and he was formerly the son of Jacob but Jacob heard of him and did not believe in them. They called him to see the wagons. Jacob believed in them and went with all his children to Egypt and immediately embraced Joseph and kissed him around. Joseph led Jacob to see Pharaoh. Pharaoh arose and honored Jacob and asked him how old was he? Jacob answered to him that he was a hundred and thirty years old. Jacob lived in Egypt until he died and he was one hundred and forty seven years old. He was carried into the land of Canaan. Joseph continued to be the governor over the Egyptians until he died.

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*By a young lady, 16 years of age, under instruction five and a half years.*

A DIALOGUE BETWEEN FRANCES AND HER MOTHER.

One evening in the season of winter, a small, intelligent and respectable family was seated around before the blazing fire-place, in a neat and pleasant though plain looking room. The master of the family was sitting by the side of his lovely wife, before the table, engaged in reading the book of the circumnavigation of the celebrated Capt. Cook which he took from the library that belonged to the District school; the wife was knitting a pair of woollen stockings for her boy, and her daughter, an intelligent girl of well favoured countenance by the name of Frances, of 7 years old, was standing by the chair of her busied mother, with her eyes fixed on the fast motion of knitting of her mother, as if she wanted to speak to her. The mother turned and looked on her, and with a delicate smile, said as follows:

"My dear Frances, what want you? You appear to wish to speak to me," as she smoothed her hair with her hand.

"O mother, I have been wishing to hear a short story which you promised to relate to me, and I see you have a good time now."

"Dearest Frances, you are so patient as to wait for me to tell you it. I am very glad to see you thus so careful not to tease or interrupt me while I am busily engaged, as other children do to their mothers, and now, but have you learnt your lesson?"

*Frances.* "O yes, I have learnt it a good while ago, and am ready to hear a story."

*Mother.* "Well Frances, I always wish to make you happy by telling you some stories, when you have learnt the lesson, but I wish to ask you a few questions first, then a story."

*Frances.* "Say on mother. I always like to answer what you enquire of me."

*Mother.* "Did you often see any bird flying about here during the extreme cold of winter?"

*Frances.* "No, but very seldom. Not long since I saw several snow birds eating the shrubs that are in the garden, why did not many birds stay here as they did last summer? and where are they? I wonder what became of them."

*Mother.* "They generally go to the South where the warm climate is there in the fall, and do not return before Spring."

*Frances.* "Is not the cold here the reason why they go there?"

*Mother.* Yes,—now then a story. Some years ago, there was a family often observing a swallow springing out of the hole of their barn, and wandering about the shrubs to seek for food and fetching it with his mouth into the barn again in the very dreary and stormy winter. The family wondered that he did not go to the south, and thought he did not want to go there.

They continued observing him till the near arrival of spring. One man in the barn accidentally saw the head of another swallow moving in the nest and he perceived it was strange, and then he climbed up to see the matter. There he found a poor swallow's foot binding to the thicket of the nest as a prisoner! It was supposed that he was accidentally bound since the last Fall or Summer. "A poor prisoner to the nest!" said Frances surprised, "how I pity him most sadly."

*Mother.* "The other swallow during the winter sought about to find some food and brought it to his helpless friend! See how faithfully and patiently he had done to his unfortunate friend! I believe he wished to go to the south but on this account, he did not mind the wind and cold, but laboured patiently to support his poor prisoned friend!"

*Frances.* "Indeed he was very selfdenying, benevolent and kind to the unfortunate friend. I admired him very much, and we should imitate his example of selfdenial, long suffering in labour and generosity."

"Yes," replied the mother, "it is very true, we should—and now hark the clock strikes 8—it is time for you to retire."

"O mother, the time has run fast, and I hardly believe it is

8 o'clock. I have spent the evening quite happily and delightfully with you, and I thank you much." Then as she arose and kissed her tenderly, she went happily into her bed room for taking a sweet repose.

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*By a young lady, 20 years of age, under instruction five and a half years.*

#### THE DUTIES OF A HOUSEKEEPER.

To have a virtuous and wise wife is more valuable to a husband than property or fortune. Her duty as a wife is her study to make her husband comfortable, and to keep her house in order and pleasant. A diligent and tidy housekeeper arises early in the morning, and sets the things in order. She prepares food for breakfast, and she skims the cream off from sour milk, and washes the milk pans, and pours fresh milk into the clean pans.

She spreads the table, and puts some warm food, and calls her family to come to breakfast. When they have done breakfasting she washes dishes and polishes the knives and kettles, and sweeps the floors. She takes care of her children, and dresses them decently and examines some of them if they would recite their lessons well, and sends them to school.

She sits down to sew or mend some clothes for her family, until it is time for preparing dinner, she arises and cooks some common food, and bakes a nice pudding, and when dinner is ready, she calls the family to enjoy the good dinner. Her husband feels refreshed and pleased to see the smiling face of his wife, and tidy and well arranged room with plenty of books and newspapers. When she has done washing the dishes, and sweeping the floor, she changes and dresses herself more neatly and cleanly. Then she sits down to work with feelings of cheerfulness, and sings herself while she is sewing. When the time of school is done, and the children return home, she welcomes her children with smiles and words of kindness. She sets some of her children to sew and knit and when they feel tired of sewing, she allows them to go out doors to amuse themselves. She thinks how weary and hungry her dear husband must be. She wishes to make him happy; she makes a cheerful supper for him and her children. After the sun sets, her husband comes home weary, she welcomes him kindly, and she hastens to set some supper on the table for him. She takes some supper with a light and thankful heart with her husband and their children. After the tea-things and milking duties are done

away, she sits down to knit by the stand, on which a lighted candle stands, and listens while her husband or one of the children reads aloud. She studies how to make the evening pass profitably and pleasantly to her husband. She delights to converse with him about the news of the day, and sometimes she kindly enquires of him about his health and spirits. She instructs some of her children to read well and clearly, and tells them some amusing or interesting stories.

I think there are many housekeepers who are not fit to be wives or mothers. I saw many housekeepers who neglect to take care how to please their husbands, or neglect their children. Many husbands, when they come home weary and hungry, find the room confused and disorderly, and dirty children, so that they choose to go to a tavern to comfort themselves with drinking. A housekeeper should think to make home pleasant and desirable to her husband. I have seen many poor children who are suffered to grow up in ignorance and awkwardness. A housekeeper should clothe the children decently and suitably, and teach them to behave well, and never allow them to play in the streets, or let them go out without bonnets on. She should oversee her servants in cooking or doing the drudgery for servants are often careless, and not prudent of the things of their masters or mistresses. She should prepare her husband and children comfortable clothes ready before the cold season comes.

I often saw little children wear woollen dresses in the summer and light cotton dresses in the winter. I know their mothers are poor housekeepers. She should early practice her children in the habits of industry that they might be a benefit to her by helping her to do work. Above all, she should faithfully keep the family altar in her family, if her husband is a christian and she should join him in reading the Bible, in prayer, and instruct her children how to love Jesus Christ and be christians. If she should take charge of her family as a mistress, a wife, and a mother, and do her duty faithfully, she would be honored and blessed by her husband and children. Solomon wrote the last chapter of the Proverbs on the duties of a housekeeper and spoke in praise of a virtuous and discreet one.

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*By a lad, 17 years of age, under instruction six and a half years.*

#### A DESCRIPTION OF THE EARTH.

The earth was first created by God 5846 years ago. It has four divisions styled, "Northern, Southern, Eastern and

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Western hemispheres." The north pole is the centre of the Northern hemisphere, and the south pole also is the centre of the Southern hemisphere. The Equator is a great circle 360° in its circumference from east to west between the northern and southern hemispheres. The lines running about the earth from the north pole to the south pole, are termed the "meridians." The lines running from east to west are called "Parallels of Latitude." The numbers marking the degrees of latitude are from the equator to the north and south poles. Longitude runs east and west from Greenwich in England or from Washington in the United States. The numbers marking the degrees of longitude are east and west from Greenwich. The earth is divided into five zones by 5 circles. Their names are the northern frigid, northern temperate, torrid, southern temperate, and southern frigid zones. The northern frigid zone is the centre of the northern temperate zone, and has the north pole. It is about 23° from the Arctic circle to the north pole. The people reside in the parts of the Eastern and Western continents in the frigid zone. It is remarkable for its extreme coldness. The skeletons have been dug in the pit "How did the elephants live in the northern frigid zone?" The people guessed the earth formerly turning from the north pole in the morning, to the south pole in the evening. After the Deluge, God turned the earth to turn about the Equator. The northern temperate zone is situated between the frigid & torrid zones, & is bounded on the north by the Arctic circle, & on the south by the tropic of Cancer. It is useful by climate receiving the cold from the frigid zone, & also receiving the heat from the torrid zone. How much pleased, the people are, to live in this temperate zone. The object of this temperate zone in being given by God, is to make the people happy. God first gave the whole of the creatures upon the Eastern continent in the same zone. Adam & Eve opened their eyes, & saw the astonishing landscapes & creatures.

North America, Europe, Asia, & part of Africa live in it. This zone is distinguished for the Independence of the United States, Bonaparte wanting to be the Emperor of Europe, Rome, the ancient capital of Europe &c. Jesus Christ came from heaven & was born in the same zone. God first told Moses to write ten commandments in the same zone. I cannot tell you about the whole of stories in it. The torrid zone is the central ring about the earth between the tropics of Cancer & Capricorn. The equator is the centre of the torrid zone, & the climate is everlasting sultry. The cruel people often order their slave working hard in the dull climate. The heat is the cause of

them being tired. It is remarkable for the people being fond of seeking for diamonds, gold & silver, the volcano bursting the mountains & making the earthquake cry with a loud voice, the desert being dry without forests. The people are tired of walking across the desert with their camels, & the heat makes them feel thirsty. I regret very much to hear of some ignorant people to worship many idols. God led the many missionaries to teach them. They become pious to their saviour. The light begins to spread over the torrid zone. The Ocean has many uncivilized islands in which the ignorant people who dwell, are fond of devouring the white people. I heard of some Frenchmen who walked through the forests, & saw the picturesque & fruitful country. The yellow people hid in the woods for the purpose of surrounding them together. They have killed the frenchmen before they devoured them like the food of animals. The missionaries's souls burst out the dying bodies like the soda water in the spring of the copper vessel. Christ saved their faithful souls in Heaven. Many pretty fowls & quadrupeds are willing to live in the cool shadows of the trees in this zone. Chinese people gather the leaves of the tea plants in the commercial town. The missionaries are now teaching the heathen chinese about Christ. I am acquainted with Rev. Mr. Brown who had become the American missionary since he taught me in the fourth class, & advised his pupils concerning Christ every day. The Ecliptic is a line upon the globe running across the intersection of the equator, & meridian of Greenwich from the tropic of Cancer to the tropic of Capricorn. It turns from the tropic of Cancer curving in the month of June. It acts upon the intersection of them from the tropic of Cancer to the tropic of Capricorn, & turns about the capricorn tropic in the month of December. The ecliptic upon the globe represents the earth to turn about, & move up & down in a year. The people in the N. frigid zone were capable of seeing the sun in the ecliptic of the Cancer tropic last June. Last September, the sun went down in the south ecliptic of the Capricorn tropic. The southern temperate zone is situated between the torrid & southern frigid zones with the tropic of Capricorn & the Antarctic circle. The parts of South America, New-Holland, New Zealand, & many island & parts of the Pacific & Atlantic Oceans lie in this zone. Many various kinds of fishes are fond of living in the Ocean in two zones. The frigid zone is the centre of the southern temperate zone, & has the south pole. The ocean lies on the frigid zone without land. The climate is very severe, & makes the icy mountains like land. The American person tried to sail across the Atlantic Ocean, & dis-

covered the southern continent. It is not useful for having no plants. I think of the people being not needful to live in this zone. It is best for the whales to be the kings of the temperate & frigid zones. The earth turns about on its axis once in 24 hours, & the moon revolves about it. It also revolves about the sun in a year. We travel about the sun in 570,000,000 miles in the year. The people guessed that only one of the worlds of the Universe is taken possession by Satan. This is called "sad earth." The Bible says "What man of you having one hundred sheep if he lose one of them doth not leave the ninety & nine in the wilderness & go after that which is lost until he find it?" Christ came from heaven for the purpose of delivering the people from the bondage of Satan.

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*By a young Lady, 17 years of age, under instruction six and a half years.*

A LOCOMOTIVE.

The internal improvements have been increased with astonishing rapidity here, for only a small number of years. They give us ease and facility in travelling, without which we should be much troubled with our long journey on horseback or on foot. We should suffer many difficulties, as in Asia, where there are no internal improvements. This country is very satisfactory to us on account of its plentiful civilization, and its sufficient internal improvements. I hope the United States will be a happy and glorious nation.

The Locomotive is one of the most wonderful internal improvements in this country. It looks sublime when it begins to proceed on the rail-track. It is very powerful drawing several loaded cars and passenger-cars. The horses feel delighted and free from such a labor. However their hearts should be grateful to the benevolent locomotive. The Locomotive affords the country a very cheap rate of travelling. It, connected with the cars, passes upon the rail road with immense velocity. In the mean time the passengers look from the windows of the cars at the land, buildings, and cattle which seem to move by them. The cars seem to be still. It acts very noble when it runs fast. I guess that the strangers happen to perceive the rapid approaching of the Locomotive; they suddenly believe that it is a curious living creature. The cattle, and geese are feeding near the rail-road; they witness the terrible locomotive coming with a rumbling sound; they instantly

start up and stare at it. The horses bristle their ears up ; the geese, with their wings stretched out, run on foot. Their heads turn towards it with wonder. Indeed all the animals fear the powerful Locomotive. The Locomotive is an emblem of a lion which all the beasts fear. The Locomotive is easily destructive to any careless person that passes by. We should be careful of it when we walk on the rail-road. I cannot describe it because I am ignorant of its construction. Were I a boy, I could give you an account of it. We are reminded that the motion of the locomotive is like the flight of our time, that never returns but proceeds beyond us and beyond our conceptions. The invention of the locomotive engine was unknown to the Romans and Greeks. We hope that the locomotive will be rapidly prevalent in our youthful nation.



Mar	1
Nov	1
Mar	1
Rm	1
Com	1
Vet	1
<b>Total</b>	<b>5</b>
Nov	1
Nov	1
Feb	1
Del	1
<b>Total</b>	<b>4</b>
Mar	1
Vib	1
N. C.	1
Gas	1
Dia	1
<b>Total</b>	<b>5</b>
Ala	1
Min	1
Los	1
Ten	1
Kan	1
Min	1
Ark	1
Flor	1
<b>Total</b>	<b>8</b>
Ohio	1
Indi	1
Illin	1
Nick	1
Wis	1
Low	1
<b>Total</b>	<b>6</b>
<b>Grand</b>	<b>29</b>



[illegible]





## TERMS OF ADMISSION.

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I. Pupils are provided for by the Institution in all respects, clothing and travelling expenses excepted, at the rate of one hundred and thirty dollars each, per annum. Clothing will also be furnished by the Institution if desired, at an additional annual charge of thirty dollars. Payment is required semi-annually in advance.

II. The regular time of admission is at the close of the vacation, which extends from the fifteenth of July, to the first of September. No pupil will be received at any other time except in very extraordinary cases.

III. No deduction will be made from the annual charge in consequence of absence on any account whatever except sickness, nor for the vacation.

IV. Pupils are at liberty to reside during the vacation in the Institution, without extra charge.

V. Applicants for admission should be between the ages of twelve and twenty-five years. The Institution will not hold itself bound to receive any not embraced within this rule, but may do so at discretion.

VI. Satisfactory security will be required for the punctual payment of bills, and for the suitable clothing of the pupils.

VII. Applications from a distance, letters of inquiry, &c., must be addressed, post-paid, to the Principal of the Institution. The selection of pupils to be supported at the public expense, is made by the Secretary of State at Albany, to whom all communications on the subject must be addressed.

VIII. Should objections exist to the admission of any individual, the Board reserve to themselves or their officers a discretionary power to reject the application.

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The above terms are to be understood as embracing the entire annual expense to which each pupil is subjected. Stationery and necessary school-books are furnished by the Institution. No extra charge is made, in case of sickness, for medical attendance, medicines, or other necessary provisions.

It is suggested to the friends of deaf-mute children, that the names of familiar objects may be taught them with comparative ease before their admission, and that the possession of such knowledge in any degree, materially facilitates their subsequent advancement. To be able to write an easy hand, or at least to form letters with a pen, is likewise a qualification very desirable. In reference to this subject, it is recommended that the words which constitute writing lessons, or *copies*, preparatory to admission, should be such as have been previously made intelligible to the learner.

In the case of each pupil entering the Institution, it is desirable to obtain written answers to the following questions. Particular attention to this subject is requested.

1. Was the deafness from birth, and owing to some original constitutional defect ; or was it produced by disease or accident ? And if so, in what way, and at what time ?
2. Are there any cases of deafness in the same family, or among any of the ancestors or collateral branches of kindred ; and how, and when produced ?
3. Is the deafness total or partial, and have any means been employed to remove it ; and what are the results of such efforts ?
4. Have any attempts been made to communicate instruction, and is the individual acquainted with any trade or art, or with the mode of forming letters with a pen ?
5. Is the individual laboring under any bodily infirmity, such as palsy, nervous trembling, or mal-formation of the limbs ; or does he or she show any signs of mental imbecility or idiocy ?
6. What are the names, occupation, and residence of the parents ?
7. If either of the parents is dead, has a second connexion been formed by marriage ?
8. What are the number and names of their children ?

By order of the Board of Directors,

JAMES MILNOR, *President*.

HARVEY P. PEET, *Secretary*.

A a



B b



C c



D d



E e



F f



G g



H h



I i



J j



K k



L l



M m



N n



O o



P p



Q q



R r



S s



T t



U u



V v



W w



X x



Y y

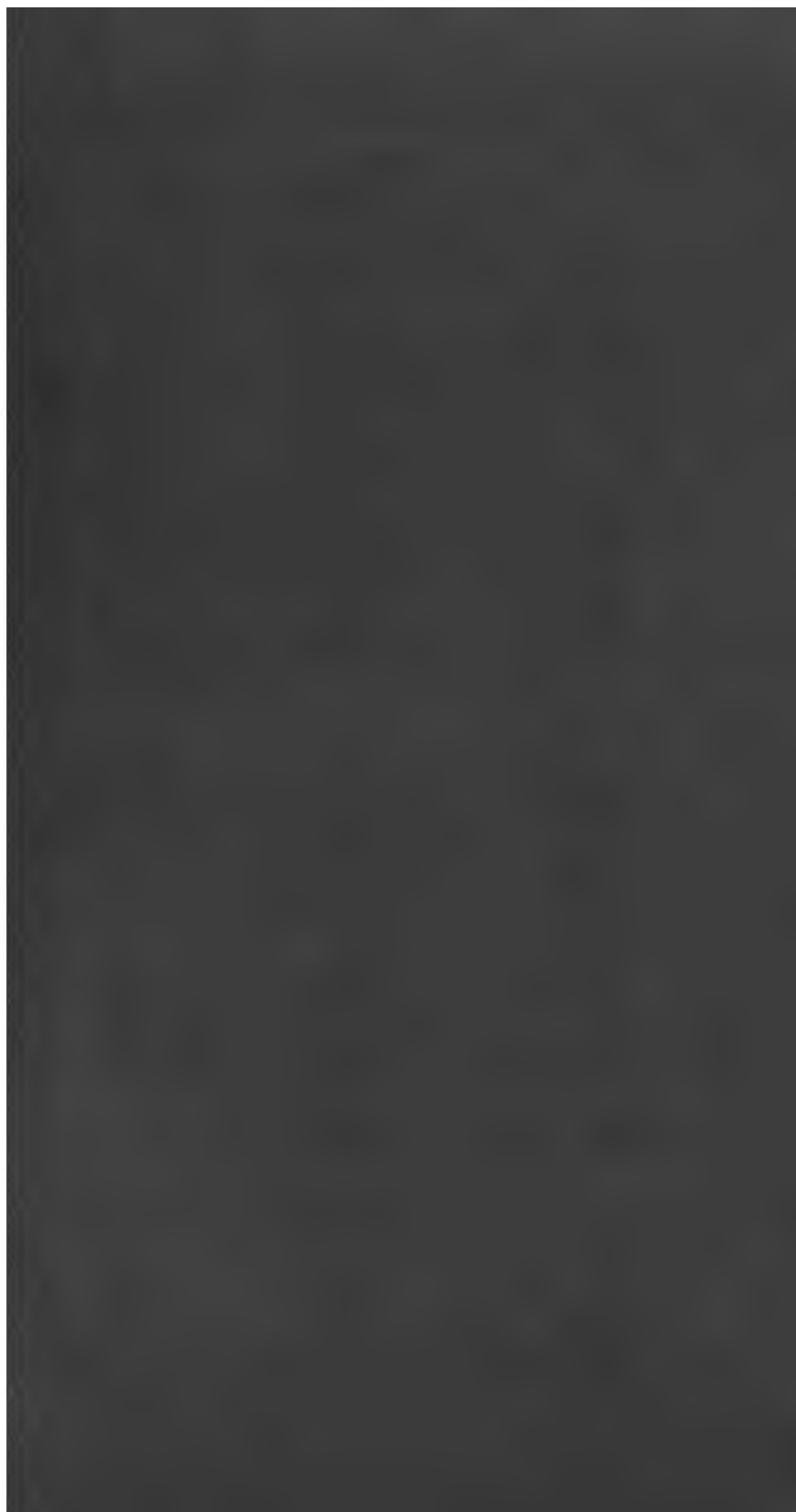


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TWENTY-FOURTH ANNUAL REPORT

OF THE

DIRECTORS

OF

THE NEW-YORK LITERATURE AND SCIENCE ASSOCIATION

OF THE

DEAF AND DUMB;

IN THE

LEGISLATURE OF THE STATE OF NEW-YORK,

FOR THE YEAR 1867.



NEW-YORK

PRINTED BY H. DAY & CO., 25 NASSAU STREET.

NEW-YORK: 1867.





TWENTY-FOURTH ANNUAL REPORT

OF THE

DIRECTOR

OF

THE NEW-YORK INSTITUTE FOR THE INSTRUCTION

OF THE

DEAF AND DUMB:

IN 1866

LEGISLATURE OF THE STATE OF NEW-YORK:

FOR THE YEAR 1866



PRINTED BY

POPE & CO., 241 N. 2ND ST., N. Y.

1867



**STATE OF NEW-YORK.**

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**No. 74.**

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**IN ASSEMBLY,**

**February 23, 1843.**

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**COMMUNICATION**

**From the Superintendent of Common Schools, transmitting the Annual Report relative to the Institution for the instruction of the Deaf and Dumb.**

**STATE OF NEW-YORK.**

**SECRETARY'S OFFICE, }  
Department of Common Schools. }  
Albany, Feb. 23, 1843.**

**Hon. GEO. R. DAVIS,**  
*Speaker of the Assembly.*

**SIR :**

I transmit herewith the annual report of the New-York Institution for the Deaf and Dumb, for the year ending on the 31st day of December last.

Very respectfully,

Your obed't serv't.

**S. YOUNG,**  
*Supt. Com. Schools.*

[Assembly, No. 74.]

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[5 times & 250.]



## TWENTY-FOURTH ANNUAL REPORT.

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The Directors of the New-York Institution for the Instruction of the Deaf and Dumb, respectfully submit to the Legislature, their twenty-fourth annual report, for the year eighteen hundred and forty-two.

The annexed list contains the names of the present Directors of the Institution, and of those employed by them in the more immediate management of its affairs.

### *Officers and Directors.*

Rev. JAMES MILNOR, D. D. *President.*

— — — *First Vice-President.*

ROBERT C. CORNELL, *Second V. President.*

ROBERT D. WEEKS, *Treasurer.*

HARVEY P. PEET, *Secretary.*

Lewis Seymour,  
Timothy Hedges,  
B. L. Woolley,  
William L. Stone,  
Shepherd Knapp,  
Samuel Downer, Jr.  
Jacob Drake,  
William Kelley,  
John R. Willis,  
Henry E. Davies,

Augustin Averill,  
Frederick A. Tallmadge,  
Samuel S. Howland,  
George S. Robbins,  
Prosper M. Wetmore,  
William W. Campbell,  
Benjamin R. Winthrop,  
William H. Macy,  
George B. Butler,  
Israel Russell.

*Principal of the Institution.*  
HARVEY P. PEET, A. M.

*Professors.*

David Ely Bartlett, A. M.	Aaron Lucius Chapin, A. M.	
Josiah Adison Cary, A. M.	Jacob Van Nostrund, A. M.	
Oran Wilkinson Morris, A. M.	Jeremiah W. Conklin,	} <i>Monitors.</i>
John Hancock Pettingell, A. M.	Nathan M. Totton,	

*Physician.*

Samuel Sargent, M. D.

*Matron.*

Miss Harriet Stoner.

*Assistant Matron.*

Mrs. Mary E. Mitchell.

*Steward.*

Edmund B. Peet.

Theodore Goerck, *Cabinet maker.* John Hackett, *Shoemaker.*  
John C. Miller, *Book-binder.* James M. Trask, *Tailor.*  
Garret Mead, *Gardner.*

The list of pupils returned on the thirty-first December, eighteen hundred and forty-one, embraced one hundred and sixty-two names. Thirty-six have since left the Institution, and twenty-eight have been received. The accompanying catalogue shows one hundred and fifty-four under instruction at the close of the year 1842; of whom the State supports one hundred and seventeen; the city of New-York twelve; the State of New-Jersey five. The remainder are supported by their friends, or by the Institution.

From the treasurer's account herewith submitted, it appears that the total receipts of the Institution during the year, including the balance on hand at the close of the preceding year, have amounted to thirty-four thousand, five hundred and eighty-two dollars and twenty-three cents; and the disbursements, to thirty-one thousand five hundred and ninety-six dollars and seventy-eight cents, leaving a balance in the hands of the treasurer on the thirty-first day of December, eighteen hundred

and forty-two, of two thousand nine hundred and eighty-five dollars and forty-five cents.

The erection of a new range of buildings for work-shops, which will presently be more particularly noticed, has swelled the amount of expenditures beyond that of ordinary years.



## TREASURER'S ACCOUNT FOR 1842.

### EXPENDITURES.

#### *For Groceries and Provisions.*

Butcher's meats, 17,769 lbs. ....	\$1,046 96
Fresh pork, 600 lbs. ....	26 64
Fresh pork loin, 890 lbs. ....	64 90
Fresh fish, 1,189 lbs. ....	79 10
Fresh shad, 108 lbs. ....	23 13
Fresh porgies, 150 lbs. ....	7 50
Smoked hams, 2,973½ lbs. ....	254 70
Smoked shoulders, 263½ lbs. ....	10 94
Smoked beef, 407 lbs. ....	32 13
Smoked tongues, 4 lbs. ....	2 00
Poultry, 510 lbs. ....	36 20
Oysters, 300 lbs. ....	1 88
Oysters, pickled, 300 lbs. ....	6 00
Codfish, 6 quintals, ....	15 12
Mess shad, 2 half barrels, ....	13 00
Mackerel, 1 barrel, ....	12 75
Butter, 9,405 lbs. ....	1,330 85
Carting butter, 2 loads, ....	1 50
Cheese, 933 lbs. ....	77 82
Lard, 674½ lbs. ....	50 92
Sugar, brown and Havanna, 5,127 lbs. ...	324 94
Sugar, white Havanna, 1,219 lbs. ....	92 48
Sugar, white crushed, 414 lbs. ....	43 98
Sugar, Porto-Rico, 1 hhd. 1,215 lbs. ...	75 94
Molasses, 5 hhds. 668 galls. ....	145 15
Rice, 3,692 lbs. ....	118 50

Carried forward, ..... \*

Brought forward,.....	\$
Coffee, Sumatra, 1,497 lbs. ....	137 39
Roasting coffee, .....	13 79
Tea, Young Hyson, 386 lbs.....	232 92
Tea, Souchong, 171 lbs.....	73 56
Flour, 247½ barrels, .....	1,165 38
Carting flour, 24 loads, .....	16 58
Indian meal, 4,807 lbs.....	69 91
Salt, 12½ sacks, .....	25 27
Baking bread, 51,520 lbs. ....	207 00
Bakers' bread, 1,536 loaves, .....	178 52
Bakers' rolls, 10,108,.....	101 03
Bakers' ginger cake,.....	97 79
Butter crackers, 578 lbs. ....	36 52
New year's cake, 100 lbs. ....	10 00
Eggs, 121 dozen,.....	15 06
Potatoes, 550 bushels, .....	122 81
Carting potatoes, 12 loads,.....	3 76
Sweet potatoes, 4 barrels, .....	5 75
Cabbages, 300,.....	5 00
Apples, 15 barrels,.....	17 19
Freight of apples, .....	3 00
Apples, dried, 492 lbs. ....	21 10
Plums, dried, 3 bushels,.....	9 75
Pears, 16 bushels, .....	9 66
Beans, 1 tierce, 7 bushels,.....	9 50
Quinces, 1 barrel,.....	2 50
Strawberries, 200 baskets,.....	9 00
Raspberries, 220 baskets,.....	8 00
Whortleberries, 2½ bushels,.....	7 50
Cranberries, ½ bushel, .....	2 75
Blackberries, 3 pecks, .....	1 75
Melons, 1 basket, .....	1 00
Pumpkins, 41,.....	2 62
Vinegar, 14 barrels, .....	49 60
Cider, 1 barrel,.....	2 25
Mustard, 36 lbs. ....	10 08
Raisins, 31 boxes, .....	29 03
Saleratus, 48½ lbs. ....	3 40
Carried forward,.....	\$

Brought forward,.....	\$		
Cassia, 12½ lbs. ....	2	74	
Nutmegs, 8 lbs. ....	8	00	
Cloves, 2 lbs. ....	0	66	
Almonds, 4 lbs. ....	1	25	
Filling ice-house, ....	40	00	
Smoking hams, 34 pieces, ....	1	70	
Yeast, ....	1	62	
Milk, 12 quarts, ....		75	
Salad oil, 1 bottle, ....		38	
Saltpetre, 6 oz. ....		09	
			\$6,669 95

*For Salaries and Wages.*

Principal, professors and monitors,.....	\$7,275 00	
Matron, assistant and steward, ....	763 00	
Housekeeper, cook, chambermaids and laborers, ....	793 83	
Extra labor, cleaning house, ....	44 89	
		8,876 71

*For Clothing.*

Cash advanced pupils, ....	\$354 49	
Woollen cloth, 153½ yards, ....	292 09	
Kentucky jeans, 250½ yards, ....	111 97	
Cottonade, 41½ yards, ....	10 38	
Velveteen vest patterns, 2, ....	2 00	
Boys' caps, cloth, 1 dozen, ....	9 00	
Boys' caps, velveteen, 3½ dozen, ....	22 59	
Woolen socks, 4½ dozen, ....	15 75	
Woolen stockings, country knit, 13 pairs, ....	4 88	
Plaid handkerchiefs, 6½ dozen, ....	9 50	
Cotton handkerchiefs, 3 dozen, ....	2 44	
Suspenders, 2 dozen, ....	4 00	
Webbing for suspenders, ....	75	
Cutting boys hair, ....	6 13	
Wood combs, 1 gross, ....	63	
Shaving apparatus, ....	1 06	
Skates, 25 pairs, ....	18 10	

Carried forward,..... \$ \$

Brought forward, .....	\$	\$
Trunk locks, 2½ dozen, .....	2	50
Calico, 415½ yards, .....	42	95
Chintz, 32½ yards, .....	3	74
M. DeLaine, 50 yards, .....	12	50
Gingham, 8 yards, .....	1	76
Dressmaker, fitting dresses, .....	4	25
Canton flannel, 61½ yards, .....	7	91
Jaconet, 120 yards, .....	25	50
Shirting 464 yards, .....	42	78
Drilling, 28½ yards, .....	2	50
Cotton hose, 10 dozen, .....	20	25
Ladies shoes, 30 pair, .....	20	62
Corsets, 19 pair, .....	16	63
Ladies hats and trimmings, 18, .....	27	00
Altering hats and trimmings, 8, .....	10	94
Ribbon, 12 pieces, .....	11	25
Plaid knit mitts, 4 dozen, .....	4	00
Tooth brushes, half a gross, .....	6	42
Fine combs, 4 dozen, .....	4	00
Buck combs, 3 dozen, .....	2	06
Twist, 2 dozen, .....	1	37
Shawls, 2 dozen, .....	2	50
Spool cotton, 11 dozen, .....	5	14
Cotton thread, 2 lbs. ....	2	50
Linen thread, 1 lb. ....	1	56
Knitting cotton, 4 skeins, .....	19	
Sewing silk, 4 skeins, .....	20	
Woolen yarn, 4½ oz. ....	28	
Hooks and eyes, 6 dozen, .....	3	04
Needles, 475 dozen, .....	1	10
Scissors, 2 pair, .....	1	00
Thimbles, 2 dozen, .....	50	
Pins, 1 pack, .....	1	13
Lacets, 18 dozen, .....	2	00
Stay binding, 9½ gross, .....	1	64
Bone buttons, 2 gross, .....	63	
Whalebone, ¾ lb. ....	47	

Carried forward, .....

\$

\$

[Assembly, No. 74.]

Brought forward, .....	\$	\$	
Cord, 1lb.....		0 56	
Tapes, 1 dozen, .....		0 05	
Lace, 4½ yards, .....		0 09	
Edging, 2½ yards, .....		0 28	
Neck ribbon, 2 yards, .....		0 25	
Book muslin, 1 yard, .....		0 17	
Cambric, 1½ yards, .....		0 15	
Black crape, 2 yards,.....		1 75	
Moleskin, 1½ yards, .....		0 66	
India rubber shoes, 1 pair,.....		1 13	
			1,165 24
<i>Household Furniture, Beds, Bedding,</i>			
<i>Crockery and Stoves.</i>			
Brown cotton sheeting, ¼, 1,147½ yards, ..	\$103 53		
Sacking, 50 yards, .....	8 50		
Tow cloth, 100 yards, .....	11 50		
Straw, 889 bundles, .....	20 58		
Counterpanes, brown, 6, .....	9 00		
Cot sacking, 1,.....	0 75		
Carpeting three ply, 95½ yards, \$154 78			
Binding, 54 yards, .....	3 38		
Carpeting ingrain, 56 yards, ..	50 40		
Thread, .....	0 81		
Oil cloth, 5ft. 9 inches, 3 yards, ..	10 07		
Oil cloth, ¼, 2 yards, .....	5 25		
		224 69	
Ironing stove, .....	\$15 00		
Nott's stove, No. 3, .....	13 00		
Stove and drum for binders,...	15 75		
Stove drums, Russia iron, 2, ..	16 00		
Stove drum, English iron, 1, ..	6 75		
Stove pipe, English iron, 124lbs. ..	24 26		
Stove pipe, Russia iron, 131lbs. ..	32 75		
Stove pipe, galvanized iron, ..			
56lbs, .....	14 00		
Stove pipe elbows, galvanized ..			
iron, 2, .....	1 25		
Putting up stoves, .....	12 50		
Carried forward;....	\$	\$	\$

Brought forward, ... \$		
Galvanized sheet iron, 29lbs...	4 84	
Tinned sheet iron, 11½lbs.....	2 15	
Repairing stoves and cleaning,	51 79	
Repairing scuttles, pokers, shovels and tongs, .....	2 26	
Ash pans for grates, 2,.....	5 25	
Sifter to grate pan,.....	0 87	
Stove drawers, 2,.....	2 00	
Coal scuttles, 4, .....	4 50	
Coal scoops, 4,.....	2 50	
Wire and staples, .....	1 80	
		229 22
Crockery, .....		53 07
Large refrigerator, .....		20 00
Coffee mill,.....		4 25
Spice mill, .....		1 25
Repairing kitchen furniture, .....		11 87
Repairing cooking stove, .....		3 50
Iron stove pans, 18½lbs, .....		3 65
Tin stove pans, 2, .....		2 50
Copper bottom to boiler, .....		11 00
Steamer to boiler,.....		2 25
Iron pot, .....		2 50
Sauce pans, 2, .....		1 49
Large tin pan,.....		3 25
Meat saw, 1,.....		1 25
Tin pans, 20, .....		6 37
Tin pitchers, 6,.....		4 13
Tin dippers, 3, .....		0 75
Tin milk pail, .....		0 62
Tin cups, 2, .....		0 25
Cullender, 1,.....		0 50
Water pails, 4, .....		2 63
Keeler, 1, .....		0 56
Ladles, 3, .....		0 37
Brooms, 150, .....		24 00
Mops, 18, .....		8 88
Dusting brushes, 10, .....		5 62
Carried forward,.....		

Brought forward,.....	\$	\$	\$
Green paint, 10 lbs.....	3	75	
Labor, 6 days, .....	10	50	
Linseed oil, 10 gallons,.....	9	60	
Spirits of turpentine, 4 gallons,	1	75	
Litharge, 4 lbs.....	46		
Lamp-black, 1½ lbs,.....	15		
Paint brushes and sash tools,..	83		
Glass, 10 by 12, 2 boxes,....	5	74	
Glass, 8 by 10, 1 box,.....	2	00	
Whiting, 96 lbs.....	1	46	
			65 60
Galvanized tin leaders, 100 feet, and paint-			
ing and repairing, do .....	45	17	
Plumber's bill, repairing water closets,&c.	32	41	
Zinc, 24lb. ....	3	00	
Hardware,.....	17	64	
Smith's work, .....	13	30	
Sheet iron vane, .....	3	50	
Lime, .....	4	12	
Whitewashing, .....	8	50	
Repairing locks, .....	2	13	
Repairing pumps,.....	1	50	
Firebrick and soapstone, .....	1	25	
Hoop-iron, .....	1	00	
Dogwood tree, .....	1	00	
Splicing ropes, (gymnasium,) .....	1	00	
Potters clay, .....	38		
Oscalic acid,.....	31		
			7,626 05

*For Fuel and Lights.*

White ash coal, 86 tons, (2,240 lb.) ....	\$462	25
Peach orchard coal, one ton, .....	8	50
Charcoal, 163 barrels, .....	75	93
Oak wood, 47½ cords, .....	225	63
Carting wood,.....	29	69
Lamp oil, 314 gallons,.....	274	25
Camphine, 263 gallons,.....	122	58
Carried forward,.....	\$	\$

Brought forward, .....	\$	\$
Chemical oil, 4 gallons,.....	3	00
Webb's burner, one,.....	3	25
Tin reflectors, 16, .....	2	00
Exchange library lamp, .....	2	50
Tin lamps, 32,.....	3	01
Lanterns, 2, .....	2	32
Cleaning and wicking burners, .....	2	25
Lamp wick, .....	2	00
Repairing lamps, .....	2	37
Candlesticks, 3, .....	1	87
Lamp wick, cotton-flannel, 3 yards,....	0	56
Lamp glasses, 3, .....	0	81
Lamp hooks,.....	0	31
Axe and helve, .....	1	18
Wedges, 2, .....	1	50
Matches, one gross, .....	1	00
Oil can, .....	0	13
		<hr/>
		1,228 89

*For stable.*

Hay, 41,135 lb. ....	\$304	70
Carting hay, .....	2	50
Oats, 309 bushels, .....	126	68
Fine feed, 328 bushels, .....	76	67
Ship stuff, 308 bushels, .....	70	78
Ground feed, 3,700 lbs. ....	46	25
Corn meal, 2,600 lbs. ....	33	54
Oil meal, 1,000 lbs. ....	14	03
Corn, 4 bushels, .....	3	00
Milch cows, 3, .....	102	00
Rent of pasture, .....	50	00
Repairing fence, .....	10	00
Exchange of barouche for wagon, .....	47	50
Repairing old wagon, .....	7	18
Repairing harness, .....	11	33
Repairing cart, new wheel, body, &c....	20	50
Smith's bills, .....	47	54
Grain bags, 12, .....	4	20
		<hr/>
Carried forward,.....	\$	\$



Brought forward, .....	\$	\$
Rope, .....	2	95
Coach wrench, .....	1	38
Neats foot oil, one gallon, .....	1	00
Leather varnish, one-half gallon, .....	0	75
Trace chains, two pair, .....	1	37
Halter chains, locks, &c. ....	1	65
Lantern, .....	1	75
Shovel, .....	1	00
Scythe and stone, .....	81	
Mat for wagon, .....	88	
Castile soap, 2lbs. ....	38	
Stable money, .....	13	75
Horse brushes, 2, .....	1	38
Curry combs, 2, .....	50	
Pail, .....	69	
Horse card, .....	13	
Stable broom, .....	13	
Rake, .....	15	
		<hr/>
		1,009 0¢

*For Garden.*

Gardener, wages, .....	\$240	00
Manure, 26 loads, .....	21	38
Garden seeds, .....	19	87
Salt hay, 1 load, .....	9	13
Plowing field, .....	16	00
Plow, .....	6	50
Ashes, 104 bushels, .....	7	28
Glass for hotbeds, 2 boxes, .....	4	50
Russia mats for hotbeds, 1 dozen, .....	2	75
Cedar bean poles, 80, .....	3	00
Clover seed, 16lbs. ....	1	13
Tobacco dust, 1 bushel, .....	1	00
Train oil soap, .....	50	
Watering pots, 2, .....	2	31
Spades, 2, .....	2	75
Spade handle, 1, .....	31	
Staples, 3 gross, .....	1	69

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Carried forward, .....

Brought forward,.....	\$	\$
Iron rake, 1, .....	1	00
Shovel, 1, .....	1	12
Hoe, 1, .....	0	50
Basket, 1, .....	0	44
Ironing wheelbarrow,.....	2	00
Repairing harrow,.....	2	50
do whiffletree, .....	0	50
do pick and crowbar, .....	0	28
do rake, .....	0	25
		<hr/>
		348 69

*For Schools.*

School books, .....	\$76 66
Pasting on binder's boards and varnishing	
296 maps,.....	17 76
Repairing school books,.....	4 24
Repairing maps,.....	2 00
Map, historical chart, 1,.....	3 00
Crayons, 12 gross, .....	7 50
Paper, cap, for writing books, 5 reams, .	7 50
do covers, 6 quires, .....	17 50
Binding 463 copy books, .....	2 32
Paper, letter, 2 reams, .....	6 50
Steel pens, 12 boxes, 1 gross each,.....	7 00
Ink, 4 gallons,.....	3 00
Coarse sponge, 5lbs.....	1 82
Pails, $\frac{1}{2}$ dozen, .....	1 75
Slates, 1 dozen, .....	1 75
Slate pencils, 1,000,.....	0 90
Pen holders, 11 dozen,.....	1 72
Cherry boards for desks, .....	3 54
Drawing pencils, 5 dozen, .....	4 50
Demi drawing paper, 2 quires, .....	1 38
Bristol boards, 7 sheets,.....	1 44
Paint brushes, 7,.....	0 56
Lead pencils, $2\frac{1}{2}$ dozen,.....	0 94
Inkstands, cork, 1 dozen,.....	0 50
Steel pens, 1 dozen,.....	0 25
	<hr/>
	170 78

Carried forward,..... \$

[Assembly, No. 74.] 3

Brought forward,..... \$

*For Hospital.*

Physician's salary,.....	\$200 00	
Medicines,.....	104 61	
	<hr/>	\$304 61

*For Washing and Soap.*

Washerwomen, wages,.....	\$313 50	
Hard soap, 3,040 lbs.....	143 56	
Almond soap, 18 lbs.....	2 63	
Soft soap,.....	0 22	
Starch, 352 lbs.....	20 56	
Indigo, 5½ lbs.....	6 75	
Sand,.....	2 29	
Labor, extra,.....	0 75	
Washboards, 2,.....	0 50	
	<hr/>	490 76

*For Book Bindery.*

Wages of journeymen, apprentice and folders, .....	\$324 53	
Skivers, 10 dozen,.....	93 00	
Calf skins, 3,.....	4 25	
Binder's boards, 1800 lbs.....	72 00	
Straw boards, 800 lbs.....	28 50	
Gold leaf, 3 packs,.....	21 00	
Thread, 18 lbs.....	13 50	
Binder's cloth, 32½ yards,.....	6 45	
Cambric, colored, 110 yards,.....	6 95	
Paper, marbled and colored,.....	1 93	
Twine, 31 lbs.....	10 33	
Glue, 11½ lbs.....	2 15	
Varnish, .....	2 00	
Webb's burners, 4,.....	10 00	
Plough knives, 4,.....	3 00	
Sprinkling brushes, 2,.....	1 50	
Folders, 2 dozen,.....	1 88	
Backing hammers, 3,.....	1 87	

Carried forward,..... \$

Brought forward,.....	\$	\$
Shears, $\frac{1}{2}$ dozen,.....	1	50
Compasses, $\frac{1}{2}$ dozen,.....	0	94
Knives, $\frac{1}{2}$ dozen,.....	0	63
Awls, 2 dozen,.....	0	37
Awl handles, $1\frac{1}{2}$ dozen,.....	0	75
Blank book,.....	0	25
Thread, 1 ball,.....	0	19
Needles, 1 paper,.....	0	13
		<hr/>
		609 60

*For Shoe Shop.*

Shoemaker, wages,.....	\$276	00
Sole leather, 650 lbs.....	127	87
Calf-skins, 42 lbs.....	37	85
do 2,.....	3	50
Corduvans, $45\frac{1}{2}$ lbs,.....	29	91
Upper leather, 15 sides,.....	33	38
Welt leather, 5 sides,.....	12	50
Lining skins, $3\frac{1}{2}$ dozen,.....	12	26
Scotch sheep-skins, 1 dozen,.....	4	50
Morocco skins, $\frac{1}{2}$ dozen,.....	4	00
Findings,.....	41	99
Lasts, 9 pair,.....	3	56
Thread, 21 lbs,.....	12	63
Shoe blacking, 30 lbs. ....	5	82
Shoe brushes, 4 pair,.....	1	50
		<hr/>
		607 27

*For Tailor's Shop.*

Wages of tailor and apprentice,.....	\$342	00
Trimnings,.....	154	03
		<hr/>
		496 03

*For Cabinet Shop.*

Cabinet maker's wages,.....	\$360	00
Mahogany and veneers,.....	16	22
Tools and hardware,.....	27	61
Copal varnish, 4 gallons,.....	9	00
		<hr/>
Carried forward,.....	\$	\$

Brought forward,.....	\$	\$	
Glue, 6 lbs.....		1	92
Venetian red, 4 lbs,.....		0	24
Chair trimmings,.....		1	00
Pumice stone,.....		0	10
			<hr/>
			416 09

*For Contingencies.*

Insurance,.....	\$105	50
Harlem railroad tickets, and fare of pupils to and from city,.....	104	88
Printing annual report, 1,500 copies,....	68	55
Paper for do do ....	59	50
Binding do do ....	23	00
Printing views of building, 1,500 copies and paper,.....	22	50
Paper for covers,.....	4	50
Funeral expenses of Mary Thurston, viz :		
Stained coffin and plate,....	\$7	00
Shroud, cap and ruffle,....	3	37
One horse hearse,.....	3	00
Depositing remains in vault, ..	20	00
Services of Mr. Halliday,....	1	00
		<hr/>
	34	37
Funeral expenses of Elvira Barnes,....	34	37
Funeral expenses of Luentia Van Salsbury, .....	33	00
Lot of birds from Singapore, freight &c.	20	00
Preparing and mounting do	35	00
Glazing case,.....	10	00
Books relative to the deaf and dumb, imported,.....	10	73
Vials for cabinet, 6 dozen 4 oz. ....	2	35
Postage, .....	39	44
Stationery,.....	27	18
Printing bill heads and paper,.....	7	25
Printing notices for meeting of directors,	5	00
Minute book for executive committee,..	5	00
Expenses to Albany,.....	5	00

Carried forward,.....	\$	\$
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Brought forward,.....	\$	\$	
New-York Directory,.....		2	25
Ribbon for diplomas,.....		1	50
Advertising, .....		1	13
Christmas greens,.....		2	00
Discount,.....			50
Twine, .....		48	
			<hr/>
			664 98
			<hr/>
			\$31,596 78
			<hr/>

## RECEIPTS.

Balance on hand January 1st, 1842,.....		\$1,091	21
From Comptroller for State pupils,.....		15,379	90
do do per act of April 3d, 1834,.....		5,000	00
do Regents of the University,.....		1,013	77
do Corporation of the city of New-York,.....		1,954	69
do Treasurer of the State of New-Jersey,.....		827	50
do paying pupils,.....		948	64
do sales of clothing and cash advanced pupils,....		884	09
do sales of articles manufactured in tailor's			
	shop, \$322	85	
do do do do	136	60	
do do do do	28	00	
			<hr/>
			487 45
do sales of coal,.....	\$48	38	
do sales of oil casks,.....	6	94	
do sales of soap grease,.....	17	77	
do sales of molasses casks,.....	1	50	
do sales of provisions,.....	24	00	
do sales of vegetables,.....	4	33	
do sale of cow,.....	25	00	
do sale of calf,.....	2	00	
do sale of hogs,.....	25	71	
do sale of hay,.....	6	00	
do sale of milk,.....	2	00	
do sale of roof,.....	15	00	
			<hr/>
			178 63
do Israel Russell, life membership,.....		30	00
do boarders, .....		423	20
			<hr/>
Carried forward,.....	\$		

Brought forward,.....	\$	
From work done in book bindery, .....		1,000 00
do proceeds of treasury notes,.....		5,363 15
		<hr/>
		\$34,582 23
		<hr/>

*City and County of New-York, ss.*—Personally appeared before me, Robert D. Weeks, treasurer of the New-York Institution for the Instruction of the Deaf and Dumb, who being by me duly sworn, did depose and say, that the above accounts are true according to the best of his knowledge and belief.

JOSEPH STRONG,

*Commissioner of Deeds.*

*February 4, 1843.*

In view of the general good health enjoyed by the pupils of the Institution during many years, the Board find abundant cause for thankfulness. Whole years have repeatedly passed away, without a single death, in a community of more than one hundred and sixty, containing, moreover, a large proportion of children, and many of them with a constitution, either originally delicate or seriously impaired by the disease which destroyed the faculty of hearing. In such a community, we should naturally expect at least an equal rate of mortality to that which is found to prevail in the more favored portions of this country, which is one death in fifty souls; and in great cities the proportion is much larger. Yet on examining our records we find, that the annual rate of mortality in the Institution, taking the average of the past fourteen years, is only about one death in one hundred and thirty souls. The Board are therefore confirmed in the gratifying belief, that the regulations which they have adopted have been in accordance with the immutable laws of our organization, whose observance, He, in whose hands are the issues of life and death, has made the condition of health and happiness.

Nevertheless, they have been occasionally reminded, that human skill and prudence are not sufficient to ward off the appointed shafts of death, and in the beginning of the past year, these affecting lessons were repeated at shorter intervals than usual. Four times in the space of a few weeks, were we summoned to follow an interesting pupil to the narrow house appointed for all the living. Three died of pulmonary diseases to which the deaf and dumb seem to be peculiarly exposed,

either from the want of that exercise of the chest which the play of the organs of speech affords, or rather because diseases which destroy or impair the apparatus of hearing, are, not unfrequently, only a different manifestation of the same scrofulous tendency which so often corrodes the lungs. In two cases the summons was comparatively sudden. The third, an interesting and amiable orphan, whose only home for years had been in the Institution, and whose goodness of heart and correct deportment had endeared her to many of its inmates, lingered for months between life and death, a prey to that hopeless and insidious disease which so often withers the brightest bloom, and cuts down the fairest promise of youth. The fourth was a very remarkable case of disease of the spinal marrow, which manifested itself with a mysterious suddenness and power that set the profoundest medical science at naught, and convulsed the frame to a degree that must have made death, which was not long delayed, a kind relief from suffering.

With the families thus bereaved, the Board most sincerely sympathise. We trust they have been satisfied that maternal care, assiduous watching, tried medical skill, and those little comforts that soothe the hour of sickness and suffering, were not wanting. Could any, or all of these, consistently with the counsels of the Most High, avail to prolong, beyond the appointed time, the lives of the loved and endeared, those, whose deaths we and they lament, might, perhaps, have been spared to fill up the void places in their respective family circles.

To them it may be some consolation to know, that their children had had the opportunity, while in the Institution, of an acquaintance with divine truth; and, in at least one or two instances, the hope of a blessed immortality smoothed the dying bed, and took the sting from death.

Nor have these solemn dispensations been without their beneficial effects on the minds of the survivors. Death is a most impressive teacher, and when we stand around the dying bed, or look on the mortal remains of dear friends and companions, it is with chastened feelings, subdued passions and purer thoughts. We trust many of those who have been so recently and powerfully admonished of the uncertainty of this life and its enjoyments, have acquired greater cheerfulness in the performance of duty, and renewed strength to struggle with evil passions. A general spirit of inquiry has, moreover, been awakened with regard to the future state of being, which cannot but lead to the most beneficial results.



While dwelling on this subject, the Board are reminded of their own bereavement, in the death of one of their most esteemed associates. Peter Sharpe, late one of the vice-presidents of the Institution, has been, during the past year, removed from the scene of his usefulness to that of his reward. Of his public life and character it were superfluous for us to speak to the Legislature, over the popular branch of which he has presided, or to the city and State which he has represented in Congress. But as his personal friends, and honored by being associated with him in works of benevolence, we desire to record our testimony to his private virtues and active philanthropy. One of the first directors of the Institution for the Deaf and Dumb, he continued its steadfast friend to the last moment of his life.

In our last report, allusion was made to the crowded state of the temporary wooden building occupied, since 1834, by the mechanical department; and an intention was expressed to erect, at as early a day as circumstances would justify, a permanent building, more safe, roomy and convenient, and more creditable in appearance, to the Institution and the State. The Board have now the satisfaction to announce that this important work has been accomplished.

The new building is of brick, extending one hundred and forty feet along the line of Fiftieth-street, from the area on the east front of the Institution nearly to the railroad on Fourth avenue. It displays a centre and two wings, with a width of twenty-five feet throughout, the centre being only distinguished from the wings by a difference of elevation, the former rising three stories above the basement, while the latter ascend but two.

The west wing is appropriated exclusively to the various uses of a book bindery, while the main building, in its first, second and third stories, is set apart for cabinet making, shoe making and tailoring; together with store rooms for the accommodation of the respective trades, and to meet the wants of the Institution. A spacious cellar, divided into suitable compartments for the preservation of provisions, fuel and vegetables, extends over the whole. The east wing is occupied as a stable.

In addition to the trades named above, the grounds used for the cultivation of vegetables and other horticultural products, afford ample facilities for practical instruction to those who prefer the business of

farming. All the female pupils are taught to perform the lighter household duties and plain sewing; and those whose parents desire it are instructed in dressmaking and tailoring.

In former reports, the Board have taken occasion to refer to the great importance of the mechanical departments in an institution for the deaf and dumb. The number of our pupils is very small who will not be required, on leaving our care, to minister to their own necessities by the labor of their own hands. The time of their continuance in the Institution, if they enter it at the period most favorable to mental improvement, and continue as long as they should to acquire a tolerable education, is also the time to *educate the hands*; to acquire manual skill, and habits of attention and perseverance in an allotted task. Even though they should not afterwards follow the trade in which they had been instructed here, still the habits of industry and regularity, the control of muscle, the confidence which practice in handling tools gives, will be of immense advantage in acquiring the knowledge of some other trade. Many of our pupils have acquired the ability, before leaving our care, to support themselves respectably by their own industry. Most, however, require some additional instruction, but are able to relieve their friends of all expense on their account far sooner than if they had been permitted to spend the intervals of school hours in play or idleness.

In this last case, moreover, habits of idleness and dependence might frequently become so fixed, that the individual would be in danger of relying, not on his own independent efforts, but on the charity and commiseration of others for support. Such instances have occurred, and would doubtless be much more frequent, if our pupils were not early taught, both by precept and in practice, that their own subsistence is in their own power, and that, when able to supply their own wants, dependence on the labors of others is both mean and unjust.

In those employments which are more purely intellectual, few of the deaf and dumb can enter into competition with the well educated who hear; but in manual skill, and in every particular which makes a laborer or mechanic valuable, many of them are known to excel; and the feeling with which they are regarded by the better portion of the community, will seldom permit one of them to suffer for want of employment while willing to work.

To appeal to facts, many of our former pupils, to our knowledge, (and the same is doubtless true of many of whom we have not heard,) are supporting themselves respectably by their own industry, and some are acquiring a competence. Quite a number are married and settled as heads of families. In each case of success in business, there can be no doubt, that the system of manual labor pursued in the Institution has given an impetus at the start, which will be long felt in the easy and accelerated progress, after the toilsome ascent of apprenticeship has been passed, and the level of skill and industrious habits fairly attained.

Considerable expense has at times been incurred, and much solicitude felt, in regard to a point of vital importance to health and comfort, an abundant supply of pure water. The completion, during the past year, of the magnificent undertaking of the city of New-York, by which the Croton river is brought from a distance of forty miles, and made to ramify through every part of this great commercial emporium, pouring its crystal treasures into every dwelling, has removed all grounds for future apprehension on this score. The aqueduct passes within a few rods of the institution, which, on the payment of a moderate annual rent, is permitted to receive a supply of water to an extent amply sufficient for all purposes. Though the institution has been better supplied with water than the densely populated part of the city, still the quality of its water has not been such as to prevent its inmates from enjoying the Croton water as a luxury.

In this connection we observe that a part of the old range of workshops has been removed to a convenient situation on the premises, and fitted up as a bathing house, thus affording superior accommodations to all the inmates of the establishment.

The state of the department of intellectual instruction still continues satisfactory to the board. The system now pursued in the Institution is the fruit of many years' experience and study; and in the hands of zealous and competent instructors, is found to work extremely well. That farther experience and reflection may suggest important improvements, is very probable; and the Board have never been backward in giving a fair trial to any plausible suggestions from a respectable source.

The employment of one or two well educated former pupils of the Institution, as *monitors* to teach the younger classes, is still continued with good effects. By this means a larger number of classes can be formed, and, consequently, what is a matter of no small moment, a more accurate system of classification adopted, without very materially augmenting the expense of instruction.

A principal object of instruction being to enable the deaf and dumb to express just ideas readily and correctly in that medium which is, in most cases, the only one they can employ in an intercourse with any save their most intimate associates, the uncorrected original compositions appended to the present, and to several former reports, will furnish, next to a personal conversation in writing, the best means of judging how far this object has been attained.

These specimens of the skill of our pupils in written language, of course possess various degrees of merit, according to the time each pupil has been under instruction, and to the aptness and docility manifested in each case.

Though we cannot claim that even the most advanced of our pupils can write with the propriety, perspicuity and felicity of expression, which, indeed, is evinced only by the more gifted even of those who hear; and though very few deaf mutes can write, without occasionally falling into idioms which seem singular and sometimes uncouth to us, still we must not forget, that in times by no means remote, it seemed incredible and next to miraculous that the deaf and dumb from birth should be able to express their ideas in writing at all.

The evident superiority displayed in the compositions of those pupils who have been longest under instruction, shows, that in most cases, it is only necessary to leave them in the Institution the full term now allowed by law, to give them the ability not only to transact all necessary business for themselves, but also to derive, in their secluded condition, very high social and intellectual enjoyments from reading and writing.

In July last the usual annual examination was held by the Board, and the exercises were the same in character with those detailed in former reports, excepting that the Superintendent of Common Schools was prevented by his official duties from being present. This circumstance was to the Board, and to all connected with the Institution, a

matter of lively regret. They cannot but hope that the additional interest which the presence of that distinguished officer would lend to the occasion, will not be wanting on future anniversaries.

At these annual examinations, a whole class having completed their term of instruction, take their leave of the Institution; in most cases, never to enter its walls again. In many cases they may be destined to pass through trials in which the right, moral and religious principles carefully inculcated in the Institution, may be severely tested. In dismissing them to enter on a comparatively strange and untried world, the Board wish to give all possible solemnity and impressiveness to the parting ceremonial. They deem it important to give their pupils an earnest of that approbation which good, wise and honorable men bestow on good conduct, whether in high or low estate; to show them that those loved and respected teachers, whose kind instructions opened to them the pleasant paths of peace, knowledge and virtue, will follow them in thought, through their earthly pilgrimage, and mourn to hear of their transgressions or rejoice in their perseverance. In that parting hour, they are made to feel in a peculiar manner their need of the grace of that God, whose mercy, assistance and blessing are implored for them; that his word, which, in this house, now no longer a home for them, they have been taught to read, may be a lamp to their feet and a light to their paths. The moral power thus imparted, we trust, may often avail in moments of temptation, to turn the wavering scale on the side of prudence and virtue. Nor is the incentive to good conduct in those witnesses of the scene who are to remain a longer time in the Institution, a consideration of light moment.

Of the several motives which led to the establishment of institutions for the instruction of the deaf and dumb, not one of the least, was the impossibility of imparting, by ordinary means, religious instruction to those who, without special and persevering exertion by one highly skilled in the language of gestures, must remain through life, wholly ignorant of God, or the scheme of man's salvation; or even, save a few confused notions, of the principles of morality. Every teacher of the deaf and dumb in this country, has felt that in assuming his responsible task, he has assumed the care of the souls as well as of the intellects of his pupils. In many cases they are removed from our care before acquiring a sufficient knowledge of language to enable them to read the Bible understandingly, or to derive any benefit from tracts,

published sermons, or personal conversations in writing. Hence, it is evidently highly dangerous to wait till they can read books, before we begin to impart the rudiments of religious knowledge. Moreover, in some instances, to postpone their religious instruction till that time, would be under the most favorable circumstances, to postpone it for life. In a large institution there will always be some deaf mutes, particularly among those whose education was begun too late, for whom the acquisition of written language, to the extent necessary to impart efficient religious instruction, is entirely hopeless; and yet who can, notwithstanding, without difficulty learn, through their own language of signs, all that for their welfare in both worlds, it is necessary for them to know. Far more numerous are the instances in which several years of persevering labor will be necessary to give them the ability to acquire new ideas, or receive strong emotions from their perusal of books. Even the most gifted of our pupils understand more clearly, and feel far more vividly a discourse skillfully delivered in their own language of signs, than they would any written discourse whatever. In short, the difference in point of efficiency in reaching the understanding and the heart, and direct access to every class of minds, is far greater between gestures and writing, in a community of the deaf and dumb, than is the difference between the warm and animated exhortations of an eloquent public speaker, and a reliance on written or printed appeals dispersed among a community, many of whom are unable to read.

Instead, therefore, of deferring the moral and religious instruction of our pupils to a remote or uncertain period, we begin them in some sense at their first entrance into the Institution, and make these branches go hand in hand with their intellectual instruction, to the very end of the course. Instead of relying on their imperfect knowledge of writing, we appeal at once to their understandings, and reach the inmost recesses of their hearts by means of their own graceful and eloquent language of pantomime.

American instructors have claimed for Mr. Gallaudet the merit of being the first to establish regular public worship in the language of signs for a community of deaf mutes. In making this claim, some foreign teachers have understood us to assert that the religious instruction of the deaf and dumb had been neglected in European institutions. Such an assertion is, however, as far from our intention, as we know it to be contrary to the fact. It is certain that in these institutions, the

deaf and dumb were, and are instructed in the truths of religion, through the medium of signs ; but we believe, this instruction was confined to the lessons of each teacher to his own class, and had not the solemn and interesting character of the united public worship of a whole community.

Notwithstanding that at least every existing American institution has, from the first introduction of the art of deaf mute instruction among us, begun and ended each day with prayer, and the explanation of a text of scripture by signs ; and has held, on every Sabbath, exercises in the language of gestures, corresponding as nearly as may be, with those held on the same day in our churches ; yet the fact seems by no means generally known. A few months since it was stated that public worship had been conducted for the deaf and dumb, in the language of signs, in some charitable institution near London ; and the paragraph was extensively copied into the American newspapers, in a manner calculated to give the impression that this was a thing hitherto unheard of !

As we esteem it a matter of importance, that the parents and friends of deaf mute children should be fully apprized of the peculiar moral and religious privileges which the Institution offers to this class of persons, we will give some details of the system of moral education pursued, and the mode of imparting religious instruction to the deaf and dumb.

The moral feelings of the uneducated deaf and dumb, without being defective to the degree asserted by some, are still, on an average, to a deplorable extent weaker than those feelings are in cases more accessible to parental influence. It may, indeed, as a general rule, be safely asserted that, when their passions are excited, they are sensible to only two moral restraints, the fear of punishment and the sense of shame. In natural affection, and in some other amiable feelings they are not wanting ; but self-control is not a part of their character.

One of the most powerful of the motives which keep the animal passions of man in subjection, is the sense of shame which attends the detection of secret practices, or the exposure of any branch of the established decorum of the community in which we live. In this, few of the deaf and dumb are ever wanting ; and, in the society of the Institution, this principle is called into operation in its full extent. From this cause alone the morals of many of our pupils undergo a great im-

provement, and they are, to a considerable extent, confirmed in good habits before they leave us. In proportion, moreover, as their minds are developed by that free communion and competition with other minds to which they had hitherto been strangers—as the light of concentrated intellect flashes upon their vision, which, till then, had only been aware of a few feeble glimmerings, as through a glass darkly—they learn the difficulty and hazard of escaping final, though remote detection, and the danger of contracting bad habits. They learn to estimate the value of character, and the fragile nature of this priceless possession. They learn, finally, to love virtue for its own moral beauty.

But while human nature remains as it is, the opportunities and temptations to secret sins will never be wanting; and even allowing that the fortunate individual is preserved from the entangling vortex of evil associations, that he meets no unthinking or false friends to laugh down or undermine his good resolutions and habits—still there is no child of Adam who does not carry in his own heart a powerful foe to virtue; and those whose only, or almost only restraint is the fear of human observation, or of the penalty of human laws, may deem themselves secure in solitudes where the eye of man cannot pierce, or in the subterfuges that baffle finite penetration. Hence the only complete moral restraint is derived from the knowledge imparted at a very early period of their residence in the Institution, that an eye is on them whose vigilance never for a moment relaxes, and to which light and darkness are alike; that their most secret actions, and even their thoughts, are known to an almighty, just and holy Being, who will, in his own appointed time, surely recompense every good and every evil deed.

It is not, at the outset, very material how far the character and mode of existence of this wonderful Being may be correctly understood; nor how far the pupil may, in his first efforts, succeed in the unwonted attempt to think of spirit disconnected with matter. His first ideas on the subject, like the first ideas of children who hear, must necessarily be but dim and confused, though startling, shadows; but with each successive lesson new light will break in, till the remaining clouds melt into the fullness of perfect day.

It is sufficient that, at first, the great leading truths imparted are received, as far as they are comprehended, with the simple, undoubting faith of childhood. That the soul lives forever while the body dies—and that there is a God who made us, sustains us, and will finally punish



or reward us according to our deeds — such is the foundation we lay for their religious belief.

The inability of man to keep blameless the law of God ; the necessity of a mediator ; the character and life of the Saviour, and of his apostles ; the history of God's dealings with his people in early ages ; these and kindred topics are gradually enforced and explained in later lessons.

Theology can no more than languages or the sciences be taught in a day. The most learned in its mysteries in this life trust to make incomparatively greater advances in the next, and the knowledge of the humblest christian has been acquired by many successful efforts. We do not profess to teach the deaf and dumb the mysteries of religion in a few weeks, but we prepare the way and put them in it betimes. Long before they are capable, unaided, of reading the Bible, they have been put in possession of its most important truths.

Since the importance for the deaf and dumb of a correct practical acquaintance with written language is so immense, the difficulties which attend its acquisition in their case so great, and the time allowed at best so scanty, it is evidently highly necessary that this branch of instruction should never be lost sight of for a moment, and that whatever knowledge is imparted by the medium of signs should be accompanied by the form of written words best adapted to reproduce it on future occasions. Thus a lesson in history or geography gives occasion to impart new and interesting ideas, and these ideas the teacher immediately clothes with their appropriate words, which are thus fixed in the pupil's memory more firmly than if merely introduced in the order of a vocabulary, and explained by dry definitions or by uninteresting or unconnected examples.

The same rule is strictly followed in imparting religious instructions. To each class a lesson, varying in length and difficulty according to the capacity of its members, is given every Saturday morning, and carefully explained and illustrated by signs to be committed to memory during the intervals of the chapel exercises on the Sabbath. On Monday morning the pupils are required to write the lesson on their slates from memory, and are then examined to test the accuracy of their recollection of the meaning of each word and of the purport of the whole. For a class in the first year's course, these lessons consist of short and simple sentences expressive of the being and attributes of God, of the

immortality of the soul, of the principal moral duties. When they are able to seize and retain historical facts related in the ordinary colloquial dialect of the Institution, an ability usually acquired in a very few months, they are taught in short weekly sections a brief outline of Scripture History. They also begin to take an interest in the Sabbath lectures. When their knowledge of written language is somewhat advanced, the Saturday lessons consist of select portions of scripture. One of the gospels is usually first given them for this purpose, and in this way during the course of instruction, most of the narrative parts of scripture and the more simple doctrinal portions are successively gone over. When they become able to read without assistance, tracts and bibles are put into their hands on the Sabbath. Each pupil not previously provided, is furnished with a neat bible; and here the Board desire to acknowledge the frequent liberality of the Tract and Bible Societies in the city of New-York.

Twice every Sabbath through the year, (except in vacation) one of the instructors in rotation officiates in the chapel. He selects a portion of scripture, sometimes a single sentence, involving some important moral truths, sometimes a narrative of some length, having a practical application. He studies the text selected with care, and writes out the heads or skeleton of his discourse in plain but correct sentences.

These, together with the text, are written on the large slates used in the Institution, in a character legible from the remotest corner of the chapel. The mute congregation, which usually numbers about one hundred and sixty, at a given signal, rise simultaneously, and remain standing while the teacher addresses the throne of grace. The prayer being ended, and the assembly reseated, the lecturer standing on a low platform in the full view of every member of the congregation, and with the light thrown advantageously upon him, points to his text on a large slate behind him, and carefully explains each word and the sense of the whole. In like manner he goes over the heads of his discourse, explaining every sentence, illustrating every proposition by appropriate examples, and adding such pertinent remarks as naturally flow from the subject. The exercises are concluded by a second prayer, after which the assembly retires with perfect order and decorum. In the afternoon the exercises are repeated in the same order, the discourse being sometimes a continuation of that delivered in the morning, sometimes on a new subject.

The spirit and power with which these sermons in pantomime are delivered, of course vary according to the felicity of each instructor in the sign language, and according to the frame of mind in which the task is executed.

Very few christian assemblies manifest as much order and decorum as is usually seen in the chapel of the Institution. Nor is attendance merely a matter of obedience on the part of the pupils. Several of our former pupils, living in the city of New-York, voluntarily come a distance of three or four miles every Sabbath, for the sake of attending public worship in their own language; and very many others would gladly attend, if the distance was such as to make attendance possible.

These Sabbath discourses are called *lectures*. That they may be more firmly fixed in the memory, each pupil sufficiently advanced in written language, is required to copy the text and heads of discourse in a book kept by each for that purpose. By this means the lectures are made the occasion of improvement both in written language and in religious truth; and these books being preserved, each pupil has, when he returns home, a treasury of sermons in language adapted to his comprehension, to assist in his private meditations.

The efforts to impart religious instruction to the pupils, have been zealous and unwearied; and we have reason to believe that in many instances they have been accompanied by the blessing of Him, without which, whoever may plant and water, no fruit can be gathered. What more could we say in illustration of the benefits conferred by the Institution on those who, without special education, are as ignorant of God and of all religious truth, as the most ignorant of the heathen?

Since the foundation of this Institution, a period now of nearly a quarter of a century, six hundred and forty-six deaf mutes have been received within its walls. Of these, one hundred and fifty-four now remain, and four hundred and ninety-two have returned to their friends, after a longer or a shorter period of instruction. Of this latter number, a considerable portion, it must be admitted, have left us with but a very moderate skill in written language, owing in many cases to the injudicious shortening of their term by the interference of friends, in not a few, to having begun too late, and in some to natural mediocrity of intellect. With regard to such, however, the usefulness of the Insti-

tution must not by any means, be estimated by their ability to read books understandingly, or write letters correctly. If a comparison could be instituted between the less gifted of those who have enjoyed the advantages of the Institution, and much the greater number of those who remain uneducated, the difference both in an intellectual and moral point of view, would be found far greater than it is between the former and their brethren and sisters who possess all their faculties. We have already stated that religious instruction, to the fullest extent, can be imparted by signs to those to whom a written discourse would be nearly or quite unintelligible. The same is equally true of almost every kind of knowledge, useful or ornamental. The deaf-mute, to whom the world was bounded by the hills that closed his own view, to whom the period of his own recollections was the beginning of time, and a vague longing for perpetual life on earth, his only hope in the future, learns in the Institution, even before he can read the simplest book unaided, to travel in thought from country to country round the globe, to trace back the course of time through successive ages to the creation, and to look with the eye of faith beyond the grave, in anticipation of the time when the deaf shall hear and the dumb shall speak. He to whom the religious and political meetings, and many of the most engrossing pursuits of his fellow men had been as unaccountable as the changes of the weather, is here taught the structure of government, his own social and political rights, the duty of obedience to established laws, the obligations which men owe to their Maker and to each other. He learns the modes of transacting business between man and man, the sacred nature of the rights of person and property, the binding obligation of plighted faith. Actions which formerly, from his ignorance of their motives, excited his wonder, anxiety, distrust, or resentment, are now intelligible to him; and even though his only mode of communication with others may continue to be the pantomime, aided by detached words and a few simple phrases, his condition is now no longer that of an ignorant and helpless mute, but simply that of an intelligent person, thrown into a community whose language is too difficult to be readily acquired.

If the Institution cannot boast of having made many fine scholars, it can claim what, in the eye of wisdom, is a more solid, if less splendid achievement, to have made very many<sup>o</sup> useful citizens, happy members of families, and sincere christians.

We have thus shown that, even in cases where our success has been most moderate, the benefits conferred by the Institution have been of very high value. On the other hand, much the greater number of those who have continued in the Institution the full term now allowed by law, have been enabled to converse with ease in written language on any ordinary topic, and to read books with pleasure and profit. Some there are to whom we can point as most happy illustrations of what skill and perseverance, aided by more than common capacity in the pupil, can accomplish for the deaf and dumb; some whose minds, manners and colloquial powers would make them ornaments in any society; and the instances are far more numerous in which our pupils have won universal esteem and good will, by their exemplary conduct in all the family and social relations.

It seems not out of place here, to speak of a subject which, perhaps, excites as much interest in the public mind as any other connected with the deaf and dumb, we refer to the frequency of marriages among our former pupils. We have seen an occasional notice of a marriage ceremony performed by signs between a deaf mute bride and bridegroom copied far and wide in the newspapers of the day, often to an extent hardly surpassed by the publicity given to the details of a royal marriage. An account of a marriage ceremony between two inhabitants of another planet could hardly excite more general interest.

Marriages among the educated deaf and dumb are not, however, rare in proportion to their numbers. It is believed that the instances which have occurred in this country, in some of which both the parties were deaf mutes, in others but one, have amounted to hundreds. That in all these instances the connection has been formed judiciously, we cannot affirm; but it is certain that the deaf and dumb form no exception to the general law of our nature, which places the greatest happiness of the individual, and the greatest good of society, in the suitable union of one man with one woman.

Shut out as they are from society at large, and requiring months, even years to form new acquaintances, the deaf and dumb of all persons are dependent for their means of social happiness on a very narrow circle. The family circle, in which their early years were passed, must in time be scattered abroad; and prudence admonishes them to provide, each for himself, a home where they will be sure not to be looked on as intruders, where in sickness they will be certain of the

care and kindness which those who live with relatives, or at boarding houses, do not always experience, and in health can enjoy that full communion of mind so difficult of access to the deaf and dumb, save among themselves, and yet so ardently desired.

In thwarting this natural desire, their friends and guardians often act against their own interest. The hope of forming, at some period, a happy marriage, is, in the minds of the young of each sex, one of the strongest incentives to prudence, industry and virtue. To advise and control a choice that might otherwise be made unwisely, is certainly a part of parental duty; but to take away that incentive to good conduct entirely, except in obedience to a positive divine precept, is a very questionable exercise of even parental authority. And in this case, no such precept, either express or implied, can be found.

Some have urged as a reason against marriages among the deaf and dumb the possibility of transmitting their own infirmity to their children; but experience has shown this objection to have very little weight. In the eighteenth report of this Institution, after a careful examination of all the cases of hereditary and collateral deafness which had come to our knowledge, the conclusion formed was that cases of the latter class are far the most numerous; that hereditary deafness is rare, and that persons born deaf and dumb are not more liable to have deaf and dumb children than are their brothers and sisters born in possession of all their faculties. Consequently, if the small chance of the birth of a deaf-mute child ought to have weight in preventing a marriage, the reason would apply as strongly to the brothers and sisters of a deaf-mute as to the mute himself.

With these remarks the Board conclude the record of their labors in behalf of the deaf and dumb for another year. Strong in the hope that the Institution, which has so long enjoyed, will continue to enjoy the favor of Providence; that it will long deserve and long receive the continued countenance and support of the Legislature; they look back on its past history with gratitude, contemplate its present condition with satisfaction, and await the future with humble confidence.

By order of the Board of Directors.

JAMES MILNOR, *President*,

HARVEY P. PEET, *Secretary*.



## APPENDIX

No. 1.

### LIST OF PUPILS

*In the New-York Institution for the Instruction of the Deaf and Dumb. Dec. 31, 1842.*

#### MALES.

<i>Names.</i>	<i>Town.</i>	<i>County.</i>
Ackley, John W.....	Stockport, .....	Columbia.
Acker, John.....	New-York, .....	New-York.
Archer, George P.....	Greensburgh,.....	Westchester.
Arnold, Charles.....	Troy, .....	Rensselaer.
Baker, George.....	Dryden, .....	Tompkins.
Barnhart, Jacob.....	Canton, .....	St. Lawrence.
Barton, Ebenezer.....	New-York, .....	New-York.
Bell, John Thomas.....	do	do
Benedict, Isaac H.....	do	do
Blowers, Cyrus R.....	Farmersville, .....	Cattaraugus.
Bothwell, Martin.....	Clayton, .....	Jefferson.
Bragg, William.....	Otisco, .....	Onondaga.
Brown, Daniel D.....	Pitcairn, .....	St. Lawrence.
Brown, Peter.....	New-York, .....	New-York.
Bucklen, Simeons.....	West-Winfield, ...	Herkimer.
Burchard, George S.....	Watertown, .....	Jefferson.
Burgess, Peter.....	New-York, .....	New-York.
Burlingham, William A.....	do	do
Burwell, George N.....	Perrysburgh, .....	Cattaraugus.
Cary, Mills.....	West-Milford, ....	New-Jersey.
Cary, Isaac... ..	do	do
Clark, Thomas.....	Darien, .....	Genesee.
Crepts, Christian.....	Rome, .....	Oneida.
Cuddeback,, Cornelius.....	Phelps, .....	Ontario.
Donley, William.....	New-York, .....	New-York.
Farrell, Nicholas.....	do	do
Fitzgerald, William O.....	Warwick, .....	Orange.
Godfrey, John.....	Auburn, .....	Cayuga.



## MALES (CONTINUED.)

<i>Names.</i>	<i>Towns.</i>	<i>County.</i>
Griswold, Henry E.....	Utica,.....	Oneida.
Groesback, Frederick.....	New-Scotland,....	Albany.
Gunn, Orville.....	Mount-Morris, ....	Livingston.
Hall, Asahel.....	Whitehall,.....	Washington.
Hardenbergh, Richard A....	New-York, .....	New-York.
Harrison, John .....	Elmira, .....	Chemung.
Hills, Joseph B....	Fabius,.....	Onondaga.
Howell, Davis,.....	Brook-Haven, ....	Suffolk.
Howell, William.....	Columbia, .....	South Carolina.
Jewell, Edward.....	Java, .....	Wyoming.
Jewell, Ephraim.....	Java, .....	do
Johnson, Abraham. ....	New-Paltz, .....	Ulster.
Johnson, Daniel G.....	Georgetown, ....	Madison.
Johnston, Chester.....	Riga, .....	Monroe.
Jones, David.....	New-York, .....	New-York.
Jones, Josiah.....	do	do
Jones, Milton A.....	Richland,.....	Oswego.
Karrigan, John.....	New-York, .....	New-York.
Kitcham, Henry C.....	Southeast, .....	Putnam.
Ketcham, George Erastus...	New-York, .....	New-York.
Kinney, William.....	Roxbury,.....	New-Jersey.
Levy, Isaac.....	New-York, .....	New-York.
Marshall, George B.....	Southampton, ....	Suffolk.
Mills, John A.....	Le Roy,.....	Genesee.
Milmine, John.....	Florida, .....	Montgomery.
Moore, Hines.....	Preston,.....	Chenango.
Mumby, John.....	Brooklyn,.....	Kings.
Pangburn, Emory .....	Cooperstown, ....	Otsego.
Paterson, James.....	Quebec,.....	Lower Canada.
Pickering, John L.....	Chateaugay, ....	Franklin.
Price, John.....	Washington, ....	Dutchess.
Rapp, John Fenton .....	New-York, .....	New-York.
Reed, George.....	Sodus, .....	Wayne.
Risley, George .....	Hamilton, .....	Madison.
Risley, Jerome.....	do	do
Shotwell, John .....	New-York, .....	New-York.
Smikins, Myron .....	Chemung, .....	Chemung.
Smart, Franklin .....	Flushing,.....	Queens.
Smith, James Oliver .....	Minden,.....	Montgomery.
Southwick, John T.....	Albany, .....	Albany.
Spicer, Allen W. ....	Hoosick, .....	Rensselaer.
Swayslund, Frederick .....	New-York, .....	New-York.
Sweetman, Joseph.....	Cortlandville,....	Cortland.
Taber, Samuel Allen .....	Scipio,.....	Cayuga.
Taber, John Henry .....	Sandlake,.....	Rensselaer.

<i>Names.</i>	<i>Towns.</i>	<i>County.</i>
Thomas, Clark.....	Bloomville, .....	Delaware.
Tim, James .....	Brookhaven, .....	Suffolk.
Townsend, Jonathan .....	Mount-Morris,....	Livingston.
Van Benschoten, Lawrence..	New-York, .....	New-York.
Vanderbeck, John Edward ..	do .....	do
Van Ryper, John .....	Paterson, .....	New-Jersey.
Van Seoy, George.....	Greenville,.....	Greene.
Wait, Selah .....	Preston, .....	Chenango.
Webster, John S.....	New-York, .....	New-York.
Weeks, William Henry.....	Yorktown, .....	Westchester.
Wilkins, N. Denton.....	Brooklyn, .....	Kings.

## FEMALES.

Arnold, Fanny .....	Tyrone, .....	Steuben.
Bunks, Emeline .....	Walton, .....	Delaware.
Bunks, Susan .....	do .....	do
Bracy, Mary Ann .....	New-Haven, .....	Otsego.
Bregg, Olive.....	Cohocton, .....	Steuben.
Brock, Lavina .....	Danby,.....	Tompkins.
Bronson, Sally .....	Wolcott, .....	Wayne.
Broqua, Pauline .....	New-York, ..	New-York.
Brown, Caroline.....	Salina, .....	Onondaga.
Bucklen, Martha .....	West-Winfield, ...	Herkimer.
Budd, Elizabeth R. ....	New-York, .....	New-York.
Butler, Virginia .....	Wyoming, .....	Putnam, Ill.
Conner, Catharine .....	New-York, .....	New-York.
Covert, Phebe .....	Potter, .....	Yates.
Craft, Mary Elizabeth .....	Mount-Pleasant, ..	Westchester.
Crawford, Rosetta .....	Mooers, .....	Clinton.
Disbrow, Elizabeth H... ..	South-Brunswick, ..	New-Jersey.
Drake, Maria Reed .....	Hope, .....	Warren, N. J.
Edgett, Susan .....	Greenville,.....	Greene.
Fearon, Eleanor.....	New-York, .....	New-York.
Finch, Rosalia .....	Lawrence, .....	Otsego.
Garrett, Catharine Ann .....	New-Baltimore, ...	Albany.
Gillhooley, Catharine .....	New-York, .....	New-York.
Guill, Sarah .....	Lyme, .....	Jefferson.
Hawes, Wealthy .....	Danby,.....	Tompkins.
Hegeman, Mary E. ....	Oyster-Bay,.....	Queens.
Hills, Betsey .....	Granville, .....	Washington.
Hills, Emily A. ....	Fabius, .....	Onondaga.
Hills, Jerusha A. ....	do .....	do
Hoffman, Julia Ann .....	Lansingburgh, ....	Rensselaer.
Holdstock, Sarah Ann .....	Schenectady, .....	Schenectady.
Houston, Ellen.....	New-York, .....	New-York.
Hughes, Elizabeth.....	do .....	do

## FEMALES—(CONTINUED.)

<i>Names.</i>	<i>Town.</i>	<i>County.</i>
Hurley, Mary.....	New-York, .....	New-York.
Hunter, Bethana.....	Dewitt, .....	Onondaga.
Kellogg, Eliza Jane.....	East Constable,..	Franklin.
Kleckler, Elizabeth,.....	Wayne, .....	Steuben.
Laubscher, Mary Ann.....	New-York, .....	New-York.
Lewis, Prudence .....	Preston, .....	Chenango.
Lighthall, Sally .....	Minden, .....	Montgomery.
Lighthall, Lavinia .....	do .....	do
Many, Christiana Jane.....	Blooming Grove,..	Orange.
Mather, Elizabeth .....	Utica, .....	Oneida.
McGuire, Mary Ann.....	New-York, .....	New-York.
McMonigel, Catharine.....	do .....	do
Merrill, Elizabeth.....	Caneadea, .....	Allegany.
Milhench, Jane .....	New-York, .....	New-York.
Morgan, Fidelia M. ....	Syracuse, .....	Onondaga.
Page, Thankful .....	Freedom, .....	Cattaraugus.
Parker, Mary Ann .....	Mexico, .....	Oswego.
Parsons, Catharine.....	Howard, .....	Steuben.
Patten, Hannah M. ....	Saratoga Springs, .	Saratoga.
Randell, Elizabeth.....	Shandaken, .....	Ulster.
Sherlock, Elizabeth .....	Rochester, .....	Monroe.
Skelley, Bridget.....	New-Paltz, .....	Ulster.
Spalding, Paulina.....	Lowville, .....	Lewis.
Stanton, Emily, .....	New-York, .....	New-York.
Sullivan, Catharine.....	do .....	do
Swift, Susan.....	Washington, .....	Dutchess.
Vanderwerken, Margaret, ..	Cincinnatus, .....	Cortland.
Vanderwerken, Dorcas.....	do .....	do
Vail, Ann Maria.....	Goshen, .....	Orange.
Vandell, Emily.....	Staten Island, ....	Richmond.
Wayland, Anna Mead .....	New-York, .....	New-York.
Webster, Charlotte H.....	do .....	do
Wells, Miriam .....	Fort Ann, .....	Washington.
White, Ann Eliza.....	New-York, .....	New-York.
Wilson, Isabella.....	Newburgh, .....	Orange.
Worden, Rhoda .....	New-Paltz, .....	Ulster.

				Males.	Females.	Whole No.
Pupils supported by the State of New-York,				66	51	117
do do Corporation do				6	6	12
do do State of New-Jersey, .				4	1	5
do do Institution, .....				2	7	9
do do their friends, .....				7	4	11
<b>Total, .....</b>				<b>85</b>	<b>69</b>	<b>154</b>

## ( No. 2. )

## Donations and Subscriptions.

From Israel Russell, life-membership,.....					\$30 00
The editors of the New-York American, their paper,.....					10 00
do do Commercial Advertiser, do .....					10 00
do do Churchman, do .....					3 00
do do Christian Advocate, do .....					3 00
do do N. Y. Evangelist, do .....					2 50
do do Baptist Advocate, do .....					2 50
do do Christian Intelligencer, do .....					2 50
do do Episcopal Recorder, Phil. do .....					2 00
do do Sentinel of Freedom, Newark, their paper,					2 00
do do Canjoharie Radii, do					2 00
					<hr/>
					\$69 50
					<hr/>

Rev. E. C. Bridgman, D. D. Chinese Chrestomathy.

do do New-Testament.

Rev. D. Wells, The Foreign Missionary Chronicle.

Mr. John Gebhard, jr. fossils and minerals.

Mr. George Gill, Scripture History, 2 vols.

Mr. John S. Taylor, Gaussen on the Inspiration of the Bible.

do "Principalities and Powers in Heavenly Places," by Charlotte Elizabeth.

## ( No. 3. )

## SPECIMENS

Of uncorrected original compositions of Pupils in the New-York Institution for the Instruction of the Deaf and Dumb

*By a lad 13 years of age, under instruction 1 year and 4 months.*

## STORY OF MICE.

The mice eat some cheese, and the cat watches some mice. The attentive cat does not wander about, and the mice play on the shelf. The cat tries to catch some mice on the shelf and eat them, and the cat always watches the mice in the holes. and the mice are peeping out of the holes. The cat hears the noise of the mice in the holes. and the cat catches the mice and the cat eats them, The mice stay long in the holes, and the cat hangs upon the wall, and the mice are happy to see the dead cat, and the cat jumps to catch many mice. A few

mice run away in the holes, but many mice die. the cat gives some mice to her kittens who eat them. The parents sleep on the bed while the mice bite their hair, and the cat sleeps near the parents, but the cat hears the noise of the mice on the bed. The cat catches a few mice on the bed. and the mice sleep in the holes one day. The cat watches the kittens. But the man strikes some mice on the floor. and the cat eats them, The mice frequently eat some cheese on the shelf. The good boy often shoots some mice with his bow and arrow.

S. W.

*By a lad 14 years of age, under instruction two years.*

#### NOTICE OF THANKSGIVING.

We had no school on Thursday Dec. 8th. for it was a Thanksgiving day. We did not study and attend to any books, but we were very comfortable on this Thanksgiving day. I have seen it was a rainy day. The pupils were displeased to see the rain. They liked to study and read the Holy Bible in the morning. I liked to talk with some of the dear pupils and I was very much interested.

At 11 o'clock Mr. Peet called the pupils to walk in order to enter into the chapel where they sat on the benches in the forenoon. They were quite glad to see Mr. Peet teach and explain about Christ and thanksgiving. They were pleased to attend a long time about the God in heaven. They then proceeded in order out of it and entered into the sitting room, and sat still till two o'clock. They reposed to talk with their dear friends, I was pleased to talk with them about a story.

Mr. Peet was quite polite and hospitable. He invited the young gentlemen and ladies who were formerly in the Institution. So the former pupils came in it again in the forenoon. Mr. Peet called the former and present pupils to walk in order to enter into the dining room, where they liked to eat some geese, turkeys, &c. enough. I loved to eat some things. Afterwards Mr. Peet stood to give thanks to Christ, and said Amen. They arose to go and enter into the sitting room again. Some of them were pleased to play upon the ice in the afternoon. Most of the young pupils played with a variety of sports till evening. The pupils then walked into the dining room for supper. They liked to eat the bread and tea, but I did not eat and drink any.

In the evening they were very much pleased to see the tricks of magic by Mr. A. Carlin a Deaf and Dumb man. All the pupils laughed to see him a long time for he was funny. At 9 o'clock all the pupils separated and I went into the dormitory to sleep.

J. T. S.

*By a girl 17 years of age, under instruction three years.*

#### A STORY OF A GIRL.

Many years ago, there was a girl living in the city of New-York, and her name was Mary. Her parents were very pious and good. Her mother took good care of her. The girl felt very thankful to her for her kindness, and her dear mother was very much pleased to see her. She often spoke to her about good religion. The girl said to her,

"I am happy to hear my dear mother speaking about it." Her mother asked her, "Why are you fond of hearing it?" The girl answered, "I am interested to hear extremely the sweet eloquence of my dear mother." The girl said that she wished to go to school. Her mother said that she was willing to permit her to go there, for she was a good girl. The girl was glad, and thanked her for letting her go there. She sent her to the school which had ugly sides of a house, but she entered it to see a pretty room and was highly pleased to learn. When the school was dismissed, she came home and saw her dear mother who sat down near the stove and she read the Bible and the girl ran up suddenly and embraced her mother and kissed her. Her dear mother was frightened and fainted and fell down on the floor. Immediately the girl went out and ran to her friends and said that her mother had fainted at home now. and they came to help her mother and they lifted her up and laid her on the bed. They told the girl, that she should bring a basin of water, and so she carried it to them and held it. They threw the cold water upon her dear mother's face and she revived and became well for a long time. When her father came home, she went to him and said that her poor mother just fainted and he was sorry. He told her that she would get well the next day which was Wednesday. Her parents always sent her to the school very often. One day she went to the school and her teacher taught her how to learn but she understood all her lessons and he was very much surprized at her who improved fast. and he was very much pleased with her. He gave a beautiful portfolio to her. She said "For what did you give this portfolio to me?" He answered, "You are a good girl?" Oh she felt thankful to him for his kindness and she said that it was a beautiful portfolio. She went home with it and showed it to her parents. They said that it was a beautiful portfolio and they asked her "Who gave it to you?" She answered them, "My dear teacher gave it to me" Her mother told her that she should not give this portfolio to any body because her teacher rewarded her for improving fast, and she put the portfolio into her trunk. She was growing fast and good, until a gentleman married her and they were good and at last they died. E. S.

*By a girl 16 years of age, under instruction four years*

#### A VISIT TO THE CITY.

On Saturday the twenty-first all the members of the Institution started for three places of amusement at half past two o'clock. At first we went to the Apollo Gallery to see the Crucifixion of Christ which the painter was engaged in painting seven months. This picture was very large and it looked very natural. We viewed several other pictures besides the Crucifixion of Christ. Having viewed them, we walked in procession to the City Hall to see the Planetarium which was very grand. A manager pointed the planets out, which moved around the sun that Mr. Peet who is our principal, might tell us what thing he just pointed out by means of a long rod. We left and went to witness the Trial of Christ. We admired it very much. The figures were all made of wax. Mrs. Pelby of Boston made them all herself in four

years. Before reaching the place, I thought that they were alive, but I soon found I was mistaken. They indeed looked as if they were living. Jesus Christ sat with fetters wearing a purple robe and his head bleeding with a crown of thorns as the Bible says and he cast his eyes down with meekness and patience. How humble, and sweet, and beautiful he was. Pilate sat on a raised pedestal on the right hand of the prisoner and the high priest stood on another pedestal on the left. There were twenty-three figures in statuary. The messenger knelt in the presence of Pilate, holding a message which says that his wife dreamed respecting the trial of the prisoner so that she felt very uneasy, and told him "she wanted him to save the prisoner from the crucifixion." Some priests of Israel, and some others of Rome, and several soldiers were about the prisoner. I need not particularize because you are going to witness the Trial of Christ. We were not able to enter another room in which the disciples of our Saviour sat at the table for the last supper, for it was not large enough for us all to be admitted. We went there by turns. We returned to the Ins. about five o'clock.

A. M. W.

*By a girl 15 years of age under instruction four years.*

#### A DIALOGUE BETWEEN A HORSE AND A GOOSE.

One day, a horse after eating the grass, and, being too hot, went under a shady tree, which was near the brook, to cool himself. He stood there waving his tail to keep the flies from him. In a few minutes, a goose came, and bowed to the horse, and said to him, "How do you do, Mr. Horse?"

The horse answered, I am very well I thank you, are you and your children well? Come under the shady tree, out of the sun for it is very hot.

The goose thanked the horse and went under the tree. The horse seeing that the goose was tired, begged her to sit down. So they both sat down and talked as follows:

Mrs. Goose, said the horse, I wish that I was a great way off from my master. Very often have I helped my master in drawing heavy loads, and carrying people on my back. Often did my master shut me up in the stable, while other horses trot about in the field, and look so happy. I confess that I often wish to go out of the stable and play in the field and eat fresh grass. I confess that I sometimes kick my master, when I am angry. My master often whips me when I am bad. I am sure that my master is very cruel. O how I wish that I was a great way off from my master, that I might not draw heavy loads and carry people on my poor back!

The goose after hearing the horse, said "You are very ungrateful to your master. You said that you do not like to be shut up in the stable, if you have no stable in the winter, how can you be kept from the cold? You said that you are sure your master is cruel. He is not cruel, he is indeed very kind to you. During the winter, he shuts you up in the stable, to keep you from the cold, and gives you hay, and oats to eat. If you wish that you were a great way off from your

master, I am sure, that you will be sorry and wish to return again. In the winter, when there is no grass, you will die for want of food, if you have no master to take care of you and to feed you. You said that your master often whips you. I know that he does. But if you are obedient and good and do as your master wishes you to do, he will not whip you.

Now listen to what I am going to say about myself. I am in more dangers than you are. I often see little boys and girls throw stones at my children and sometimes break their legs. Very often does my master take my eggs away from me. When I go into my master's garden, the dog always barks at me and frightens me. Sometimes the foxes and hogs steal my children, and run away with them, and eat them up and make me very unhappy. I confess that I sometimes hear my master talk with his wife, about making me fat, that he might kill me for their dinner. You see, Mr. Horse, that I am more injured than you are. But I will not say that my master is cruel. Whenever any of the little boys and girls throw stones at my children, I will not be revengeful, but be patient and kind.

The horse after he had heard the goose, thanked her for her kind advice, and said that he would try to be obedient to his master, and not to speak evil about him any more. So they both departed.

In a few weeks after, the horse met the same goose and was very glad to see her again. I thank you very much, said the horse, for your good advice. You was right about telling me that if I was obedient to my master, he would not whip me. I have tried to do as he wished me to do, and he has not whipped me, since I met you at the brook.

V. B.

*By a lad 18 years of age, under instruction five years.*

#### AN ACCOUNT OF DR. BENJAMIN FRANKLIN.

Dr. Benjamin Franklin was remarkable as a statesman and philosopher. He was born in Boston, Massachusetts January 17th 1706. His father was engaged in soap and candle making and he was humble and had 17 children. Franklin went to a grammar school when he was eight years old but his father could not pay for his tuition. When Franklin left the grammar school, he was engaged to work with his father but he was displeased with his business. He went to his older brother and was pleased to be an apprentice to him. He was very fond of reading his books and himself wrote compositions secretly for the newspaper and then put them in his brother's box. The next morning his brother found them and printed them on the newspaper and when he published them to the people so that they might read them, they were astonished at them and did not know who wrote them. In the evening Franklin wrote the compositions again for the purpose of putting them in the box but his brother found Franklin out. His brother said to Franklin "you intend to be remarkable for your wisdom" for he was jealous of him. Franklin said to his brother, "I am fond of writing the compositions because I wish to be wise myself." But his brother treated him unkindly and Franklin was displeased with the dis-



agreement of his brother and went to New York. Then, Franklin searched for business as a printer but could not find employment. After this, Franklin left the city and he walked a few days to Philadelphia and he carried a few shirts and stockings into his pocket. He had but one dollar and went to the baker's shop and bought bread for one shilling. He then took the bread under his arm and while he was walking through the street he broke the bread and ate it. The Governor of Pennsylvania heard of Franklin who went to Philadelphia and he seemed to be smart. The Governor gave him some letters and told him it was best to go to England. So Franklin went to England in the year 1725 and gave some gentlemen letters so that they should read them but they did not help him and Franklin failed to accomplish his intent. Franklin went to London and was engaged in printing and published the newspapers. When he saw some drunkards drinking rum and staggering, he advised them to avoid the habit of drinking rum &c for water was better to live with health than all liquors. Some men abandoned the habit of drinking rum &c and found Franklin as a friend. Franklin continued there two years and returned to Philadelphia, and became a clerk when he was 21 years old but he did not continue to be a clerk. He published again the newspapers and himself wrote the almanac every year. He invented the lightning rod by means of a kite. In 1757 Franklin was sent again to England and was engaged as an agent from Pennsylvania. He returned again to Philadelphia and was engaged in his business. Franklin was sent again to England in 1764 when some Lords saw Franklin and honored him because he was distinguished for his wisdom. But the Parliament and king of England put the tax upon the Americans and Franklin spoke to the Parliament about the tax for it was not right to tax the Americans. The Lords were astonished at his speech but tempted Franklin to leave the Americans and to love the king but Franklin refused to form the king a friendship and loved the Americans strongly. They could not tempt him, but another said, "I will contrive to catch him to be confined," but Franklin heard of it and left them and returned to America. Franklin assisted Congress in writing the declaration of Independence when the war was carried on between America and England. The Congress appointed Franklin as an ambassador and sent him to France in 1776 to ask the king the aid of the French for America. So Franklin wore his plain clothes and coarse stockings but the Lords generally dressed in fashion. Franklin asked a gentleman if he might enter the palace in a plain dress and talk with the king. The gentleman asked the king that Franklin might talk with him and the king said to him "let Franklin come." So while Franklin was going to the king, many dandies laughed at him because he dressed in a plain manner but they were interested in listening to him who wisely talked with the king. Franklin continued there nine years and came to Philadelphia and lived in it until he died April 17th 1790 when he was eighty four years old.

*By a young lady 18 years of age, under instruction six years.*

JACOB.

Jacob, the son of Isaac and Rebekah, was a twin brother to Esau. He was younger than Esau. He was of a meek and peaceable disposition, and fond of home. But Esau was a hairy man and fond of hunting wild animals, and often gratified his father Isaac with savoury meat. He was the favorite of Isaac, but Jacob, the favorite of his mother. When Esau, one day, was fatigued from the pursuit of wild animals, he asked Jacob to give him some pottage. Jacob said, he would, if Esau would sell his birthright to him in exchange for some pottage.

Isaac's eyes became so dim that he could not distinguish between them by their appearance. One day after this, he, knowing that his departure from the world was at hand, requested Esau to go out to get some venison for him before he died, so that he might bless Esau. So Esau went to do what his aged father wanted. Rebekah, overhearing what Isaac said to Esau, requested Jacob to hasten to bring her two kids from his field. He did so, and put skins of kids on his hands and neck lest his father would feel him. When the meat was well cooked, he brought it to Isaac. Isaac received it and blessed him. Shortly after this, Esau returned from the chase and brought some venison to his father, hoping that he would receive the blessing from him. But, alas, the lively hope, which this miserable man cultivated, was turned into despair! Because Jacob had first taken the blessing before Esau came home. Rebekah, stealing the words of Esau in which he said that when his father's funeral was over, he would kill Jacob, persuaded Isaac to send Jacob to Haran where her brother Laban resided. After being again blessed by Isaac, he set off on his journey into Haran till the sun set down, and found no house to lodge in. Therefore he put a stone which served as a pillow to lay his head on, and fell into a sound sleep. When the morning came, he awoke from his sleep and, with a heart filled with reverence, assured that God had been with him in the night, he called the stone Bethel. Then he continued his journey and at last reached the house of Laban where he was kindly welcomed. There he lived with his uncle twenty years. God called Jacob to return to his own country with his wives, and children, and a great many cattle, sheep, and goats. As they were returning, Jacob was told that Esau, accompanied by four hundred men, was on his way to meet him. He was so distressed for fear that Esau would pursue after him and treat him severely that he fled to seek for help from above, for God promised him at Bethel that he would be a very present helper to him, when in time of trouble. He also wrestled with an angel of God at Peniel where he was called Israel. He did it till the day dawned, he got victory over him. This shows that Jacob, by faith, was not discouraged till his prayer was answered. It teaches us that we should continue to pray till we put our foot on the heavenly shore. Jacob thought that Esau would come to meet him as an enemy, but when Esau saw his brother after a long separation from each other, he ran to embrace him and both wept for joy. What a happy meeting between them!

[Assembly, No. 74.]

Jacob had twelve sons, one of whom he most loved was Joseph. Joseph, the eleventh son, one night dreamed a dream in which he saw his sheaf stand while other sheafs of all his brothers fell down to worship his sheaf. In another case, he said to his father in the presence of all his brothers that he saw, in his dream, the sun, the moon, and the eleven stars which made a bow to him. On hearing this, his brothers hated him more than ever, for they were moved with envy against him. One day Jacob sent him to see whether his sons were well and in need of any things. While he was coming towards them, they, moved with envy and hatred, came together to consult what should be done to him. After having agreed with each other, they seized him and put him into an empty pit. Then when they sat down to eat bread, they saw a company of Ishmaelites passing by, they called them, and sold their innocent brother to them. The merchant-men brought him into Egypt as a slave. The brothers of Joseph conceived a plan of deceiving their father by killing a kid and dipping Joseph's coat in its blood. Bad tidings caused Jacob to mourn over his son for many days.

Partiality is often the source of jealousy, bereavement and calamity. This should be a warning to parents to treat their children in kind equality, lest they should fall into many troubles. Joseph, being under the service of Potiphar, was indeed alone without his earthly friends, but he was not alone for God, a friend closer to his friends who trust in him than a man to his brother, was with him and kept him from all his afflictions and temptations, and gave him favor and wisdom in the sight of Pharaoh. Pharaoh was much pleased with Joseph, and appointed him to be a governor of all the land of Egypt. Joseph commanded the people to make stores to fill them with grain against a great famine of seven years. The famine was greatly and dreadfully spread over Egypt and Canaan. Jacob found that food was almost gone, therefore he sent his ten sons to buy corn in Egypt, for he heard that there was corn enough. They went into Egypt and were distressed with the rough words of Joseph, yet he, in his heart, loved them. They returned home, and at the second time, when Joseph saw his own brothers, he could not refrain from weeping, and turned into his chamber to weep and washed his face and soon presented himself before his brothers. Joseph's heart was so overflowing with tears, for his dear brothers did not know him. At last he sent all men in his room away and made himself known to his brothers. Then he commanded his table to be ready and arranged his brothers around his table according to their ages. After this, he commanded chariots to be ready and food to be given to them in order to bring his father and relatives back to him. So they went home and said to Jacob that Joseph was as yet living and wanted to have them come and live with him during the severe famine. On hearing this, Jacob scarcely believed, yet he went down with all his friends in chariots into Egypt. Joseph also in his chariot went to Goshen where he ran to meet his aged father and fell on his neck and kissed him with joy unspeakable, and both wept much. Jacob lived in Goshen seventeen years. Previous to his death, he blessed two sons of Joseph and also all his sons. When he died, Joseph ordered his body to be embalmed and after that, carried to

Sychem according to his desire, followed by a multitude of his friends who mourned over him and consigned his body into the sepulchre which Abraham bought for his deceased friends. F. A.

*By a young lady 25 years of age, under instruction six years.*

#### NEW-YEAR'S DAY.

I anticipated much pleasure in spending the New-Year's day with the pupils till the morning arrived; we got up early with light hearts and after having congratulated each other on this interesting occasion; four girls hastened to the dining-room to place some notes under the plates of their attached friends, after this, they took their seats, ready to wish every body a happy New-Year by clapping hands. I unexpectedly received an invitation from our matron Mrs. S. to spend the day at her friend's house with Miss L. After having dressed, we went into our sitting-room in which a centre table was covered with nice refreshments and flowers, by which two pretty girls stood in white attire, their heads adorned with very pretty wreaths of artificial flowers, tied with white satin ribbons, holding each a little basket which contained several small presents with some geraniums to be given to all our teachers that were at home. Afterwards, the girls were requested to sit in readiness to receive calls, the teachers came in, walked around, bowing to us and wishing us all a happy New-Year and presently the two lovely angels distributed these notes to them in a graceful manner. By turns, the deaf and dumb boys came in the like manner, they took some refreshments and retired.

Unfortunately, the weather was not very favorable as it snowed some so that some of us who intended to go to the city, waited for some time till the storm was over, we took a car going as far as 27th street, then quitted the car, and took a large sleigh which was very much crowded, and Mrs. S. Miss L. and I left the sleigh at Broome street, bidding our friends, yet in it, good bye.

We saw a man wearing a buffalo skin made like an overcoat on our way, which looked funny. We reached Mrs. S's friend's house where we were, I found, received with a cordial welcome and she introduced to me as her particular friends. I found them agreeable people. Through the day, while I was there, they had about 40 calls, most of them, Germans. Among the calls were the principal of this Institution, accompanied by his two sons, two of our teachers and several deaf and dumb. "Happy New-Year" was constantly spoken. In the course of the afternoon, a gentleman, a cousin of Miss M. kindly gave Miss L. and me a sleigh ride which was very delightful. We went down to the Park, then returned to Bayard street where I saw two of my classmates standing near the window, immediately wishing them a Happy New-Year by signs. Then we returned to the above mentioned house and found several more calls. At five o'clock we were called to leave their hospitable roof, we took a sleigh which runs between the city and Harlem and stopped at 50th street. Mr. H. who happened to come up in the same sleigh, was kind enough to wait on Miss L. Miss L. and I ran up here almost all the way for exercise. How glad I

was, to get home again! After having spent the evening agree ably we all retired. Now the New-Year is all over, and it is a solemn thing to think it is the last time that I shall ever enjoy it with the Deaf and Dumb. S. S.

*By a young man 25 years of age, under instruction six years.*

#### AUTOBIOGRAPHICAL SKETCH.

My parents formerly resided in the town of Hector, N. Y. about two miles east of the Seneca Lake on which I was often fond of fishing, I was ignorant and I remained in darkness of mind at home in my native place where I received no instruction. I was accustomed to express my ideas by signs to my parents, because my brothers and sisters who had the ability to hear and speak, were different from me that was Deaf and Dumb. I often saw them go to school and wished to follow them therefore I took an old book and put it under my arm as if I was going to school. I could not read it, because I was ignorant, trying to ask my mother with tears in my eyes to give me her permission to go to school as they did. But to my disappointment, she refused, Soon very angry, I threw it down against the floor and told her by signs, that she ought to not interrupt me from hearing and speaking. I thought she designed to shut my ears that I should never be capable of hearing or speaking nor of learning any thing. She was astonished to see my motions, and very kindly told me by signs, that I could not be taught how to write and read in the common school, and the teacher could not express his ideas by signs to teach me. I besought her to open my ears for I wished to hear and speak, I saw her countenance which was moved with pity and she could hardly refrain from weeping with me.

When my mother walked up stairs into the chamber to work at the loom, a few hours after this, I stole away from home under the pretence of going to work in the garden and ran to school. Sitting in the school with my brother, I imitated the boys who read their books to speak but I could not understand, and in the meanwhile the boys and girls laughed because I tried to speak and my attempt was frustrated. Their teacher caused me to go out. I returned home and worked in the garden again resolving to run away in the morning.

The sun was shining brightly, when I awoke and feeding the hogs, ran away and travelled to the town of Lodi until I reached my uncle's house. A few days I intended to stay with him. My parents did not know what was become of me, but at length they heard that I was at my uncle's place and sent a letter to him by their domestic to acquaint him with the affair, and request him to inflict punishment on me. But he hated to punish me because I was Deaf and Dumb and told me to go back home. So I left there, and while I was walking by the side of the lake, my brother Eleazer saw me, but took care, that I could not discover him, and ran home and told my mother that he had seen me coming home. Having arrived at home, it made me feel chilly that she would call me to account for my absenting myself from home and inflict punishment on me, but at length I ventured to

come in and bowed down upon her lap and sobbed in the bitterness of my heart. She told me to look up at me. In looking at her, I saw her eyes which were red with weeping. She assured me by signs that if I ran away again, she would surely order me to be led to prison for sometime. I answered that I would not run away from home any more. She told me that my father had gone to look for land for a place of future residence. My father, after a few days returned home, and I could see in his countenance, which seemed to smile that he had bought land. He tried to express his ideas by making signs to tell me that I should go to school in the city of New-York as soon as he removed to Georgetown and filled me with gladness. I thought that I should have my ears recovered for hearing and my mouth made for speaking, when I went to school.

My father, after his farm was sold, removed to Georgetown about fifty-six miles from his old place. My parents liked to live there much better than in Hector. I admired the landscape stretching round the place which my father had bought, on account of its beauty and elegance and it afforded me much pleasure. My father cut down the woods, burning them and made fences around his place. He was occupied in ploughing sowing and doing what was necessary to make the earth produce grain, grass and vegetables. His occupation was favorable to health and happiness.

I was astonished to see the dark cloud rise in the west, and it spread over the sky rapidly and thought that many laddler-men carried pails of water into the skey from the lakes, and sprinkle the water which descended in drops of rain upon the earth. During the clear night, I lifted up my eyes to the stars and while I was examining them, I thought the people lived in the country of the sky cutting down the woods and burning them like the fire of the woods made in the present world. I saw the moon shine mildly, and I began to be timid to see its eyes which were acute in seeing me. I was often frightened at the sight of the luminous star which flashed like hunter's guns. I often saw the cloud rise in the West and it spread over the sky, and thought that the smoke was thrown out of the chimney beyond the west end of the earth, and changed into the clouds. I thought, the men threw the sun over the sky from the east end of the earth and it fell down beyond the west end every day. The men in the cloud over the sky, fired their guns like the lightening and they trumpeted like the thunder.

A gentleman whose name was Luther Bowen, came to my father's house and asked me if I should like to have him send me to school, I quickly answered yes and I was told that, I was going to be sent there in June. My mother made me clothes and I perceived that I was going there. Her heart seemed bursting with grief and she thought, that she would perhaps not see me any more. When that time had arrived, I kissed my mother and her family, and my uncle Timothy Warner took me to the school in New-York. When I arrived at this institution, I was struck with astonishment and my breast beat with joy to see its beautiful and elegant appearance. I thought, that I should have my ears recovered for hearing, and I should be capable of pursuing my

studies. But to my disappointment, I found all the pupils were deaf and dumb, and I admired the facility with which they could talk by signs, and spell with their fingers; their appearance was interesting to me I was taught to form the letters of the alphabet and spell new words and after several months staying in the Deaf and Dumb school, I could talk with the pupil by motions being glad to have the ability to understand their signs. After increasing in improvement and knowledge, I sometimes requested my teacher to make examination and see whether the remark I had made was not correct. The more, I attended to my study the wider my knowledge extended—the more I learned of the wisdom and power of God by whom the system of things was wonderfully created. I ought to feel grateful to God for he has sent me to school and changed my ignorance into knowledge.

DANIEL G. JOHNSON.

*By a young lady 19 years of age, under instruction six years.*

#### THE DOWNFALL OF JERICHO.

From the time when Egypt was visited with ten plagues to the day when the Israelites encamped near Jordan, the Lord wrought many wonders and signs before the people, as how he had punished the Egyptians, broken the hard bondage of his chosen people, delivered the mighty and wicked nations into the hand of the Israelites. When the report of these wonderful things reached Jericho, the hearts of the Inhabitants trembled and fainted for fear they might be conquered and destroyed as the other nations. This circumstance created great perplexity and fear in that idolatrous city.

The Elders, Rulers, and Lords therefore assembled by the order of their King and consulted with each other and planned how they might defend their wealthy city against the invaders. Readily they agreed. Many laborers were sent to repair their walls, merchants went out to other cities to get in a supply of goods and provisions. The king raised many more soldiers in addition to his vast army and provided military stores. Now every thing in the city seemed as if it would be impossible for the city to be overthrown. The day which the king appointed for the celebration of the completion of these preparations in the city arrived; the men of high rank being invited by their King, entered the banquet in the royal palace. The walls of this apartment were richly adorned with paintings and festoons. The Canaanitish carpet was spread on the calcarious stone floor. The hanging lamps shed a most splendid light. The Lords were seated at the table upon which all was placed that could satisfy the palate. At the head of the table was seated the King in gilded robes. Numerous servants were busily waiting upon the guests. Every thing at this splendid banquet seemed as if nothing evil could enter or be found there.

As they were holding a mirthful feast and the king began to be quite merry with wine, he cried "Are not these walls that I have built for a refuge of my people? The Hebrews cannot overthrow our mighty city." Fear and anxiety on account of the Israelites had now slept in their hearts but by and by this emotion awoke and stirred in them by

the entrance of a messenger announcing to them the news of two Hebrews coming in and spying their land.

"Bid my officers be present," cried the king, his eyes darting with indignation. In a moment they appeared. "Go to the house of Rahab and bring forth the two spies of the Israelites to the council." They bowed reverently and disappeared. When one of Rahab's maids saw these officers coming towards her house, she informed her mistress "Behold I see the officers coming." Rahab turned and looked through the lattice perceiving them to be messengers of the king for the spies, therefore she hastily took the spies and hid them. Afterwards she appeared before these messengers as if nothing had happened to her. "Are the men who came into your house here? to see the nakedness of our land they have come we know. Therefore now bring these men forth that we may take them to the council" demanded the officers as they eyed Rahab. "Spies!" exclaimed she as she pressed her hands with seeming surprise. "Had I known them so, I would have surely delivered them to the king. Yea they "came unto me but I wist not whence they were," and at the time of closing of the gate they went out, I wot not where they went. I believe they are Hebrews by their appearance. Now go and search for them diligently for you will find them." The pursuers went out and sought for three days when they could not find them, they returned.

Now Jericho was shut up, no one went out or came in. It happened one day a large Army of Israelites arrived and had their camp pitched near the walls. The first day, the mighty host of Israel began to march round this city once, the seven priests bearing the ark of the covenant and the other priests blowing with their horns. This created much alarm and confusion among the Inhabitants. On hearing this trumpet, the king rushed from his palace, and hastened to the tower upon the wall and ascended the top from which he looked upon this vast and glorious array, and their glittering warriors and a train of priests bearing the Ark of the covenant. No sooner had he seen this glory than his heart sunk in despair; he returned home and flung himself on the sofa. He wept like a child.

One day the Queen in the street was seen lamenting with her long mourning robe, flowing carelessly partly on the pavement and her long elegant and shining hair flying disorderly. When little children saw their Royal Sovereign, they rushed and threw themselves at her feet crying "Have mercy upon us, help us from the hands of the Israelites O our Queen." "O my poor children, exclaimed the kind hearted Queen, in a faltering tone, her eyes bathed in tears "Can I deliver my people from the hands of such a powerful people who have help from their Lord?"

During the period of six days there was much mourning and cry among the inhabitants. The families in almost every house had given up hopes of ever escaping with their lives, except Rahab who kept her house shut, and waited for the deliverance of her family with full hope and faith.

The cattle running about the streets, pricking up their ears, seemed



wondering to hear so unusual a noise. The camels seemed to wonder that they were not used now as formerly.

When the seventh day arrived, the host of Israel marched round the city seven times and when they gave a shout, the walls fell flat on the ground. These conquerors slew every living creature that was in Jericho, with the exception of Rahab and her friends who were secured alive, and destroyed the city with fire, but they saved the silver, gold, and vessels of brass and iron which were then put into the treasury of the Lord. Thus Jericho was left to desolation.

Pelicans, owls, serpents, and the wild beasts of the desert inhabited this desolate place, the once mighty city.

Had the people of Jericho been a christian nation, they would not have perished but lived peaceably in the land of their possession. The curse of God was upon them for their wickedness. Let this history impress our minds ; let us endeavor to serve the Lord in holiness and beauty that we may find his favor and reward.

S. G.

*By a young lady 18 years of age, under instruction seven years.*

#### THE ANGELS.

The angels are spiritual beings created by God several thousand years before the creation of the world. He created them for his pleasure and for his glory. I fancy that God did not like to be alone without these creatures. He loves to enjoy their sweet society. He made them holy, happy, and wise like himself without educating them.

Angels are too many to be counted as the stars which we cannot count.—“The chariots of God are twenty thousand even thousands of angels” said the Psalmist. There are innumerable companies of these beings’ surrounding the glorious throne of God. They are clothed with glory and honour. They put on their golden crowns, and they are most beautiful beings. Prostrating themselves before God, they cast their crowns at his feet, and they are employed in acts of praise and worship. If we should visit Heaven, we shall be lost in wonder and admiration while listening to the voices of the vast multitude of the angels in the sweetest songs of praise. They love to sing of the glory and love of their Friend, Father, and King who is on the throne. The throne is far above the brightness and glory of the sun. The angels always turn towards the throne when they sing. They shout, “Holy, Holy Holy, Lord God, almighty which was and is and is to come,” when they look at God. They constantly love to look at him without blushing. When they obey him they are always happy and cheerful ; they are never tired or sad. They forever serve him with affection. In heaven neither sorrow nor sufferings are ever known among the angels. There is no quarrel nor dispute among them and nothing would ever make them so unhappy as the least inclination to do wrong. Their thoughts, words, feelings, and dispositions are all pure. Even every inhabitant and every object is pure, perfect, and glorious. God made these things holy and beautiful with which he is much pleased. What a great contrast to us ! We are very unfortunate, as we suffer sorrow,

hunger, disappointment, despair and death caused by sin. We are shut up in our sinful abodes. But if we are truly reconciled to God through the blood of Christ, we after death, shall be saved in heaven where a hearty welcome, that sweetest of cordials, is awaiting us. Oh ! it is a very lovely spot which our Saviour prepares for our everlasting residence with him. So we shall become angels. A change of the imperfect happiness of earth to the perfect happiness of heaven, and the sublime appearance of God, will raise our spirits and renovate our minds. We shall first open our mouths and sing to our Lord like other angels.

When I came to be educated here several of the teachers often explained to us the subject of the angels in sign language. I was surprised at this of which I had never heard before. When I saw the picture of the angel of which some of the girls gave me some accounts, I believed that the angels were uniform in hair, and form. They had black hair in ringlets flowing. Their eyes were black. They were beautifully ruddy and very graceful in form. Each of them had a pair of wings on his shoulders. They subsisted on delicious fruits and indulged themselves in pleasure. But now my mind being enlightened, I know I am mistaken.

I imagine that the multitude of the angels are encircling the throne of God ; they are praising Jesus Christ in the sweetest hymns. Christ is smiling. At that time the Redeemed souls will rush through the throng to behold the saviour, and prostrate themselves before him. Welcome said Jesus as he embraces them in his arms. He will say to them, " come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. They will become happier angels. They will breathe more freely. What a glorious welcome !

M. D.

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( No. 4. )

### Terms of Admission.

I. Pupils are provided for by the Institution in all respects, clothing and travelling expenses excepted, at the rate of one hundred and thirty dollars each, per annum. Clothing will also be furnished by the Institution if desired, at an additional annual charge of thirty dollars. Payment is required semi-annually in advance.

II. The regular time of admission is at the close of the vacation, which extends from the fifteenth of July, to the first of September. No pupil will be received at any other time except in very extraordinary cases.

III. No deduction will be made from the annual charge in consequence of absence on any account whatever, except sickness, nor for the vacation.

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IV. Pupils are at liberty to reside during the vacation in the Institution, without extra charge.

V. Applicants for admission should be between the ages of twelve and twenty-five years. The Institution will not hold itself bound to receive any not embraced within this rule, but may do so at discretion.

VI. Satisfactory security will be required for the punctual payment of bills, and for the suitable clothing of the pupils.

VII. Applications from a distance, letters of inquiry, &c. must be addressed post-paid, to the principal of the Institution. The selection of pupils to be supported at the public expense is made by the Secretary of State at Albany, to whom all communications on the subject must be addressed.

VIII. Should objections exist to the admission of any individual, the Board reserve to themselves or their officers a discretionary power to reject the application.

By order of the Board,

JAMES MILNOR, *President*.

H. P. PÆT, *Secretary*.

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The above terms are to be understood as embracing the entire annual expense to which each pupil is subjected. Stationery and necessary school books are furnished by the Institution. No extra charge is made, in case of sickness, for medical attendance, medicines, or other necessary provisions.

It is suggested to the friends of deaf-mute children, that the names of familiar objects may be taught them with comparative ease before their admission, and that the possession of such knowledge in any degree, materially facilitates their subsequent advancement. To be able to write an easy hand, or at least to form letters with a pen, is likewise a qualification very desirable. In reference to this subject, it is recommended that the words which constitute writing lessons, or *copies*, preparatory to admission, should be such as have been previously made intelligible to the learner.

In the case of each pupil entering the Institution, it is desirable to obtain written answers to the following questions. Particular attention to this subject is requested.

1. Was the deafness from birth, and owing to some original constitutional defect; or was it produced by disease or accident? And if so, in what way, and what time?

2. Are there any cases of deafness in the same family, or among any of the ancestors or collateral branches of kindred; and how, and when produced?

3. Is the deafness total or partial, and have any means been employed to remove it; and what are the results of such efforts?

4. Have any attempts been made to communicate instruction, and is the individual acquainted with any trade or art, or with the mode of forming letters with a pen?

**5. Is the individual laboring under any bodily infirmity, such as palsy, nervous trembling, or mal-formation of the limbs ; or does he or she show any signs of mental imbecility or idiocy ?**

**6. What are the names, occupation and residence of the parents ?**

**7. If either of the parents is dead, has a second connection been formed by marriage ?**

**8. What are the number and names of their children ?**







